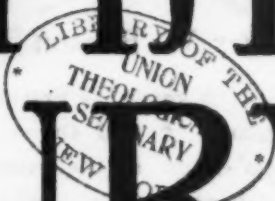


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*A Journal of Religion*

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Editorial

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

CHICAGO, SEPTEMBER 29, 1921

Number 39

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### What Bigotry Costs the Church

WHAT church would not like to claim as a member Mr. Arthur Nash of Cincinnati. He has come to be known as "Golden Rule" Nash, and is in demand as an interpreter of his business ideals all over the country. He has furnished the church with a new apologetic, more convincing for our day than anything Paley ever produced. He has proved that in an actual concrete business situation the golden rule will work. In the October number of the American Magazine Mr. Nash gives us the history of his religious experiences. He has quit two communions because of ecclesiastical bigotry and narrowness. Born in an Adventist home of the strict sort, he was being educated for the ministry in that church. It was while he was training in the seminary of this denomination that he got interested in some "jail-birds" that were scorned by his pastor. Here he met a woman who was the good angel of the prisoners. When the men of his seminary denied her salvation following her death, because she was not of the true fold, Mr. Nash not only left the school, but for a time was an atheist and a tramp. The foundations of his religion had been wrecked by a denial of the work of the Holy Spirit outside the little sect to which he belonged. When he was won back to faith by a devoted wife, he became for a time pastor of a Disciples church at Bluffton, Ohio. Here he conducted the funeral of a man outside the church known as an unbeliever. For this he was censured, and once more he was adrift. A Universalist minister discovered him in Cincinnati, and a preaching experience in the Universalist church set Mr. Nash to thinking about an experiment in the practice of the golden rule. We have heard a good deal in the evangelical denominations about the things that destroy the faith of our youth. The teachers in the col-

leges have been excoriated. Certain progressive ministers have been pilloried. How would it do to canvas around among the young people who have left the church and find out what is the matter? In how many cases would we discover that it was narrowness and bigotry rather than modern theology which had driven promising young men from the church, as well as from the ministry?

### The Triangular Irish Problem

EVEN if Sinn Fein and the British government come to terms there will yet remain the Sinn Fein-Ulster case to settle, and its settlement will not be easy. Correspondents from Ireland kept the American public well informed of the wrongs committed by the British Black and Tans. Not much has been said, however, by the secular press of the outrages upon the Ulster sympathizers committed in the name of the "Irish Republican Army." A recent letter from Ireland is reproduced in a current number of the Christian Work in which are enumerated a long list of these crimes. In this list are a number of shocking outrages committed against women and little children. Robberies were being perpetrated in order to secure guns and bicycles for the night riders. Under the reign of terror many Protestant farmers were leaving their homes and selling out, the very consummation hoped for by their enemies. The people of Ireland on both sides are living under a great strain, for civil war is always worse than war with an outside enemy. No one knows whom to trust. It is believed by most careful observers who are not violent partisans that the Irish of both the great religious systems would welcome any honorable peace. But meanwhile the cause of Ireland is in the hands of the most violent extremists. They have made demands which if they mean what they seem to mean, will never be granted by Great



Britain save at the mouth of cannon and through the operations of a navy superior to hers. So long as the extremist party in Ireland is financed from the United States there will be no peace in Ireland. There can be peace, and such a peace as would have rejoiced the heart of almost any Irish nationalist up to five years ago, provided the outside world frowns down this state of seige between the partisans of the two factions in Ireland. Men in whose hearts are the roots of militarism will continue to counsel the Irish in a way to bring on more trouble. But those who favor peace through accommodation can have no patience with the extremist utterances of certain so-called friends of Ireland to be found in this country.

### Society Reaping As It Has Sown

**H**OW do you account for so many murders and scandals in our society today? a minister was asked by a parishioner who stopped him on the street for the purpose. In reply he went into a discursive and subtle analysis of modern conditions. A better answer would have been to ask his parishioner to look at the churches and find there the explanation. The churches are almost empty of young people. Adult church members—perhaps this very parishioner among them—are saying that they “had too much religion when they were young.” So now when the young people propose a movie, a picnic or a party in place of church, there is no remonstrance in most homes. Even ministers have grown slack. An indulgent and foolish parenthood, holding loosely to its spiritual ideals, has produced a generation of pagan children. We shall have a continued harvest of tragedy and shame until we recognize that our children have more need of religious training—systematic, continuous, habitual—than of Latin and algebra.

### Bible Study Is Making Progress

**S**OME have grown pessimistic over the place given to the Bible in modern life. They remind us of the polemical Christians of a former generation who carried their New Testaments around with them, and exacted a “Thus saith the Lord” from every one who set forth religious views. It is true that the polemical use of the Bible has greatly decreased, but another kind of appreciation has set in. Great universities are now beginning to give credit for Bible study toward bachelor degrees, and are even giving credit on entrance examinations for work done previous to matriculation. This is more true of great independent universities such as Columbia and Chicago, but it is also true of a number of the state universities of the middle west. The state universities in some instances teach Hebrew and the history of the Hebrew people, though of course they would not be allowed to teach the science of religion. There is a growing appreciation on the part of public school principals that the study of the Bible should have a larger place in the life of the growing child. Each year sees a considerable extension of the day schools of religion in various parts of the country.

These schools have passed the experimental stage in many communities, and a constituency has been cultivated to finance and support such instruction. The Daily Vacation Bible School movement has given a still wider extension to the Bible study idea. Thousands of children in cities all over the land have had the benefit of this training the past year. While the Bible was the storm center of argument, it commanded a certain kind of interest. Now that it is coming to be recognized as by inherent worth an indispensable part of our whole educational structure, it is in a much happier position. While one may make these optimistic observations, one is not convinced that the Bible yet touches life as it should and will. A decline has set in in all sorts of antiquarian interests in the schools, including the study of Greek and Latin. That the study of the Bible seems to be not only resisting this tendency but making positive gains in public interest testifies afresh to the incomparable value of its literature in the life of mankind.

### Dr. Jowett Hears Call of Social Gospel

**O**N several occasions The Christian Century has called attention to the enlarging message of London's most popular preacher, Dr. J. H. Jowett. During his ministry as pastor of Fifth Avenue Presbyterian Church in New York and prior to that period, in Carr's Lane pulpit, Birmingham, Dr. Jowett's preaching was almost exclusively addressed to individual souls in their capacity as individuals. His New York ministry was often commented upon for its lack of the social emphasis. The hearers who enjoyed and profited by his sermons had to be familiar with biblical literature and the lore of the spiritual life. On the man in the street and on the intelligent but biblically untutored nine-tenths of the people, Dr. Jowett's delicately wrought textual interpretations were in large part lost. Returning to England as the war was closing, this master of homiletic art has heard the call to a social ministry. Without changing the essential character of his sermon method he has allowed his mind to reach out into the burly common life of politics and industry and touch the wounds and sores of our social body with the healing word of the gospel. Surrounded by strong churchmen who are identified with the labor and other social movements—notably Liggett, Clifford, Orchard, Inge and Rattenbury—and such leaders in the labor movement as Henderson, Barnes, Clynes and Snowden, who are also devout churchmen—his instinct of yokefellowship has no doubt broadened his insight and enlarged his sense of obligation to take a hand in the terrific struggle of clashing social forces that is now on. In a recent sermon he states his own point of view in words of characteristic clearness: “I find my own problems settled, at any rate in spirit and principle, and settled with great celerity, when I bring them into the light of the everlasting fatherhood of God. For me, it settles the question as to whether the factory laws should be amended in England. When the light of the divine fatherhood fell upon the little children going to their work at five in the morning, for me the question was settled. I had no diffi-



culty with an eight-hour bill for miners when I brought the question to the everlasting Father. The problem of old age pensions for the destitute and honorable poor was speedily disposed of when I let the light of the everlasting fatherhood shine upon it. The claims of the cotters in the highlands of Scotland, crushed by the heartlessness of certain landed proprietors, seemed inevitable just when I brought them into the interpreting rays of the everlasting fatherhood."

### The Call To the Heroic

**G**REAT Christian leaders are feeling that the call to the religious life has been put in terms that are altogether too easy and superficial. Rev. Gipsy Smith, who is preaching nightly to great audiences in Pittsburgh, on a recent Sunday evening reviewed the past thirty years of Christian effort. He asserted that some preachers have come to the place where they hold religion so cheap that it is a matter simply of holding up one's hand in a religious meeting to be counted. His appeal at the close of this sermon is worthy of a wider preaching. He said: "The majority of people want to dodge cross-bearing. They don't want privations, sufferings, danger. They don't want anything that would keep them awake at night. How many of you are willing to go out and help a fallen woman? You are ashamed to do that, but you know what Jesus said." Jesus never taught his disciples that they were to have an easy time as disciples. They might have to forsake family ties. They were to find a blessing in being persecuted for righteousness sake. The new way was not respectable. When all men speak well of us, we are in spiritual peril. He asked a certain rich man to sell all that he had. Zaccheus interpreted discipleship in terms of radical surgery to his private fortune. The call to the young man today must also be in terms of the heroic. When we ask young men to go to the mission field today, they respond in such numbers as are indicated by the fact that there are more young people at the University of Illinois preparing to be foreign missionaries than there are preparing to minister through the church at home. To do its work in the world the church need not always be numerically large, but it must always have moral quality. In its heart must burn the fire of spiritual devotion. Until Christians are ready to make of their bodies living sacrifices, the church will make no appeal to strong men and women of the world.

### Psychology and the Biblical Dogma

**T**HE dogma of the Holy Scriptures has been under discussion for some time and represents one of the great points of divergence between the passing orthodoxy and the modernism of our time. The two factors that have operated to bring about the change in the dogma are the historical study of the biblical literature—commonly called the higher criticism—and the application of the results of psychological thinking to the questions at issue. Dr. James H. Snowden, a careful theologian of the Presbyterian

church and a thinker who is bravely facing realities, spoke last week before the World Alliance of Reformed Churches in Pittsburgh upon "The Written Word." Dr. Snowden called attention to the fact that a word either spoken or written never makes the same impression on any two human minds. While there is sufficient similarity of impression for human intercourse to go on, there is an overtone to a word, just as there is an overtone in musical instruments. This overtone is the element that explains the wide variety of interpretation of the Scripture. Dr. Snowden did not hesitate to assert that the divisions which separate the Presbyterian world into so many divergent sects was a result of a hard literalism in the use of Scripture. Dr. Hutton of Glasgow elaborated this idea still further. He declared that "we muse on the written word until the fire burns, and then what comes is the living Word." Both speakers called attention to the fact that the Westminster confession had never defined inspiration. The hard literalism of the verbal inspirationalists is the very thing that creates division of every sort. It is a literalism that translates "This is my body" into the Roman dogma of transubstantiation. It is a similar literalism that makes the immersionist withhold fellowship from those whom he must admit Christ has received into his fellowship. The premillennialist also has his text: "In like manner he shall come again." While Christian Science allegorizes many Scriptures, it uses with hard literalism those relating to healing. Thus an un-psychological use of the Scriptures has brought our unhappy divisions and misunderstandings. In humility we must recognize the limitations of human thought and speech. This humility is the beginning of brotherhood.

### War As a "Pocketbook Proposition"

**W**RITING in the Atlantic Monthly for August on the "Economic Aspects of Disarmament," Frank I. Cobb, editor of the New York World, describes in prodigious figures the way this war business hits the pocketbook of the nations. Speaking of the United States alone, he states that the present expenditures for military and naval preparedness are more than the entire net expenses of the government five years ago—an amount equal to the "net earnings of all the railroads of the country in their most prosperous year." Mr. Cobb holds that the national defense is not strengthened but weakened by this enormous strain. He estimates that after destroying in the world war \$348,000,000,000 in wealth and production we are now setting aside the income of \$160,000,000,000 annually to pay for past and future wars. "Wars that spring from the people themselves," Mr. Cobb declares, "are few indeed; and most of the money that is now spent in preparing for another war among the white races is doubly wasted. If there is such a war during the lifetime of the next generation, on a scale equal to that of the recent war, it makes no difference who triumphs or who is defeated. Victor and vanquished alike will perish in the ruins of the civilization that they have destroyed." Writing in the World's Work for September on "Where Our Taxes Go, and Why," David F. Houston, formerly secretary of agri-

culture and later secretary of the treasury, says of the budget estimates for 1921 and 1922: "The striking thing is that practically all the huge total for the first year of more than \$4,800,000,000, except about \$401,000,000, is for war. For the second year, all except approximately \$540,000,000 out of more than \$3,800,000,000 is for war." The expenses for future wars, estimated at \$1,766,464,000 for 1921 and at \$1,580,896,000 for 1922, can be controlled, Mr. Houston says, in only one way, namely, "by removing the causes of war, by participation in an association of nations to enforce peace, and by disarmament through agreement."

## The Nobler Heritage of Presbyterians

**P**RESBYTERIANS gathering in Pittsburgh from twenty countries to discuss religion in the light of the Calvinistic tradition afford a text for a revaluation of the inheritance which that historic Christian movement left not only to those who claim a place in the direct spiritual succession from John Calvin but to the general Christian world. Religious denominations are often confused as to their own essential genius. In the case of most of them the severest indictment is that they have not been true to their mission. They have violated their own best traditions. They remain, in every day of their continued existence, frustrating rather than fulfilling their natural destiny, undoing the work they set out to do, doing despite to the zeal and devotion and hopes of the fathers. How this came about in the history of the Disciples of Christ we set forth in an editorial several weeks ago. The story will not be fully told and the truth set forth in its frank reality until the traditions and present status of other typical denominational situations are examined.

John Calvin was at once a seer and a statesman of the first order. Though he operated in a small room he wrought out principles of religious and social life which should endear him to every American heart and induce us to write our civilization large in his debt. As a matter of fact his name is a laughing-stock among the greater number. Great areas of our religious life see red whenever his name is mentioned. Grotesque and impossible religious and social formulas are so indelibly associated with his memory that hosts of sincere American democrats bundle together all that dares be known as Calvinism and consign the whole to the flames without question or ado. It is sectarian Presbyterianism itself which has brought this evil estate to pass. The mere memory of a man is neither here nor there. But great traditions born of heroic devotion and tragic sacrifice are much too precious to be thus degraded and destroyed. They might have rendered enormously greater service than they have in the struggle which American democracy is making for its age and the ages.

Calvin is today almost universally known as a theolo-

gian. His name is popularly associated with religious formulas as lifeless and repellant as anything in theological lore. Calvin did write theology. There are extant tomes of the "Institutes," which were the product of his callow youth. Their profundity is a tribute to a mind capable of such intellectual output in its youthful immaturity. But the man and his contribution to his age, and to the unfolding civilization of subsequent centuries, are scarcely more to be judged by these hair-splitting disquisitions than is the great modern statesman to be appraised by the sophomoric lucubrations of his undergraduate exercises. The Institutes Calvin had written, revised and laid aside in practically their present form by the time he was twenty-seven years of age. The remaining almost thirty years of his life were devoted to an indefatigable statesmanship which in that short lifetime converted his city of Geneva from a notorious moral pest-hole into what Scottish emissaries, come to give it critical study, declared to be the fairest expression of the kingdom of heaven then on the earth. That was his life work, and therein lies the imperishable legacy he left to the ages.

In the hands of an unimaginative historian certain incidents and conditions of that period become very unattractive. And when upon them are plastered the formulas of the elaborate theological system of Calvin's youth the picture is grotesque indeed. But so must any historical era issue from such treatment. So will the fairest year or decade through which we ourselves have lived and struggled, when similarly taken in hand by hostile and scornful commentators of the future. In its historical setting, and emerging from the current ideals of his world, the course of Calvin, even in the matter of Servetus, who was burned at the stake in Geneva during Calvin's supremacy there, does not flame forth in more unfavorable relief than will the course, let us say, of Woodrow Wilson in the matter of Eugene V. Debs, through the perspective of three centuries.

Of course the fate of an individual is of minor concern. Whether the man Calvin is held in deserving honor or not may be allowed to pass. But it is deplorable that generation after generation should be wrought upon and made to believe that the vital energies of a great character and a great epoch and a great ideal in history lay in a bundle of dry and barren theological formulas. The historic fact is that the Presbyterianism of Geneva and of Scotland, in being transplanted to American soil found itself compelled to make an adjustment to an environment charged with sectarian rivalries and passions, and in making the adjustment, it was compelled to sacrifice much of its essential genius and greatness. This is not to overlook the fact that there were divisions in Presbyterianism before it was transported to the new world. But these divisions were real; they arose chiefly out of the social and political situation; and though deplorable, they had this virtue that they were all relevant to the big business which the movement of John Calvin and John Knox had undertaken. The divisions in the new world were chiefly ecclesiastical and doctrinal; they were outgrowths of the minor if not unessential concomitants of the Calvinistic

movement and not of its inner genius. In thus turning sectarian, in the ecclesiastical sense, and entering into competition with other sects, Presbyterianism muddled the springs of its intellectual life and withheld from our American democracy the rich stream of social vision and energy which according to its genius it might have poured into it. Presbyterianism, first implanted and flourishing in Scotland, was in no sense sectarian. In these evil days of a divided Scottish church, and of Scottish communities preyed upon by all manner of freakish religious sects, it is difficult for the intelligent outlander to understand what has come over Scotland, and the present state of affairs is profoundly saddening to the pure Scottish spirit.

But confining our present thought to America, it has been nothing less than a grotesque blunder to take the precise type of religious organization developed out of hard experience in the closely knit communities of Scotland and clap it down upon the sheep ranches of Wyoming and the mining regions of Nevada. Of course Presbyterianism has not worked well under such conditions. But even passing over geographical incongruities and the impossibility of organizing sparse, widely scattered populations for effective functioning under a system originated and designed for snug little Scotland, the more tragic blunder is the attempt to make Presbyterianism work as a sect, as a faction in a given community, a little group of religious separatists contending with competing groups. The Presbyterian tradition must be radically distorted to contrive this. By its origin in Geneva and in Scotland its genius was integral with the community, with the commonwealth. The facile way in which the established and free churches of Scotland seem at this very hour about to reconcile their differences on a formula that disendows without disestablishing the church is a testimony to the socially vital and integral character of the Scotch Calvinist tradition. Other tokens of this nonsectarian social spirit are too numerous not to have significance. It has been the testimony of countless agents of good causes that the most sect-forgetful supporters, both in funds and in unreserved good will, are Presbyterian laymen. Mr. Moody, Y. M. C. A. leaders, educators, hosts and varieties of persons urging broad-gauged social and religious causes upon the American public, have again and again testified that Presbyterian lay support was far in excess of the Presbyterian proportion either of population or of means. The vote of Canadian Presbyterianism for the United Church of Canada; the call issued in 1918 by the General Assembly meeting in Columbus, O., to all evangelical bodies in America to take steps looking toward organic union; the noteworthy work of the Presbyterian social service commission in the days when Mr. Stelzle was its guiding spirit; the foreign mission policy which commits the Presbyterian board favorably to every reasonable project of unity in advance of specific discussion; such a statement as that frequently made by Dr. Robert E. Speer to the effect that he is glad the name Presbyterian cannot be satisfactorily translated into Chinese, because he is not interested in establishing the Presbyterian church in China,

but only the church of Christ—these all are tokens of a generous fraternal nonsectarianism which derives directly from the inner character of the better Presbyterian heritage.

Yet in the sordid practicalities of denominational expansion, the Presbyterian way in American communities is hardly better than the ways of its neighbors. Presbyterians are wealthy. There are certain vital elements in their tradition which account for the fact. Ecclesiastical Presbyterianism has sought to buy its way into the graces of many American communities. It is a notorious fact that in home mission work no denomination has been so lavish with its subsidies. And, it might be added, no denomination has gained so little in numbers or other results for the expenditure of a given amount of money. Again and again, impecunious and impoverished religious organizations of other communions have thrived and captured the community immediately alongside of Presbyterian organizations upon which have been lavished outside home mission subsidies in sums quite staggering to their successful competitors. Presbyterian home mission subsidies have been on the whole a very poor investment, even from the sectarian point of view. Half or a third of the money expended by competitors frankly and intelligently designed for sectarian aggression has gone farther and beaten Presbyterianism in the sectarian game. This could scarcely be otherwise. Presbyterianism has sacrificed its dearest traditions when it has joined in that game.

The hour has come for each man or woman born into, or otherwise brought under the spell of, the Presbyterian tradition, to purge his or her own soul and gird anew the loins of the mind in loyalty to those elements in the tradition which have a vital contribution to make to our American democracy. Such a person should bravely rebuke, whenever and wherever it appears, any false and demoralizing sectarian aggression which is found masquerading under the Presbyterian name. It is a travesty ever to be resented that Presbyterian names and traditions should be utilized to support any in the scramble for denominational place and prestige, which, practiced now openly and now covertly, is so grievously demoralizing and sapping the vitality of our American religious life. Whatever may be said for the practice on the part of other religious groups, it is a sacrilege upon all that historic and essential Presbyterianism stands for, to engage in the practice under its auspices. Certain American religious groups were conceived of the aims and ideals of faction. They set out in the first place to divide the community life, create division, convert religion into a force for mutual antagonisms. They were usually conceived in sincere, if misguided, minds. But Presbyterianism is not of this ilk. It is a profanation of what Presbyterians must count most sacred, to make the system the instrument of such purposes.

The sectarian contest in which official religion is engaged today is a scandal to every intelligent and sincere Presbyterian group. Yet Presbyterians generally are susceptible to the specious reasoning that "because the rest sel-



fishly strive for their own we must join in the contest." "We must hold our own in the general strife." Most people believe that the tradition will be lost unless a denominational organization to perpetuate it shall keep the field.

It is precisely this fallacy, on which sincere Presbyterians have so long been fed, which they should resolutely banish from their minds. They should refuse to listen to specious claims for any brand of sectarianism, even that which goes by the Presbyterian name. So long as the present petty competition among religious groups goes on and the Presbyterian tradition is officially sponsored by one of them, a worthy service of that tradition is impossible in American society. Once the tradition is liberated to make its way on its merits, the son of Presbyterian forbears, natural or adopted, will have true cause for glorying. And his glorying will arouse no jealousies among those of different traditional allegiances, for the ground of his glorying will be unselfish service and not the petty success of a somewhat more wealthy competitor in the unseemly religious rivalry which now disgraces American civilization. His neighbors will rejoice in such contribution as he and his tradition can make to the common good, just as he, in his turn, rejoices in the contribution to the same common ends made by his neighbor and by his differing religious tradition.

We cannot cure factionalism and at the same time seek the unholy satisfaction of creating and maintaining factions. To deplore sectarianism and still insist upon maintaining our particular sect is a kind of duplicity whose nature acute Presbyterian intelligence should not be long in recognizing. Of course sects must go, if sectarianism is to be banished, and the Presbyterian sect must go along with the rest. What possible difference can it make whether it shall go early or late? Indeed, will not that religious tradition render the largest service to American community life which first yields itself to this urgent service for the common good, and demands that the sectarian organization which assumes to represent it shall soonest disappear? A consciously disappearing brotherhood—to use a term common but not popular among Disciples—is a first rate agency of Christian unity. Can it be anything but an everlasting disgrace to be the last to make so holy and wholesome a renunciation?

## The Great Gun

### A Parable of Safed the Sage

**I** VISITED a Battleship, I and Keturah, and it was Some Ship. Yea, it was the Flagship of the Fleet. And the Captain entreated me kindly, and spake courteously unto Keturah, and we sat down in his Cabin and held converse one with another.

Likewise the Admiral, when he knew that we were on board, sent for us, and we sat down with him in his Cabin.

And we drank Tea, and there was nothing that we desired that was not done unto us.

And the Ship had many Great Guns, and twelve of

them carried shells that were almost a Cubit in Diameter.

And the Captain permitted me to point one of the Great Guns, and to turn it upon its Axis, and to raise it and lower it. And it was very easy. Likewise did I look through a Telescope that was fastened to the Gun, that I might see where I was pointing it, and where it would shoot if I shot it. But I shot it not.

And I spake unto the Captain, saying, I am a Fair Shot with a Rifle, but this kind of Gun is a Little Beyond my Caliber and Range.

And the Captain said, Thou art mistaken. It is much easier to shoot this Gun than a Rifle. For with the Rifle thou must get three things in line—the object and the foresight and the hindsight; but with this, the man in the Conning Tower giveth thee the Range, and the Correction for the Wind, and all else that thou needest, and thou hast only to get the cross-wires of the Telescope upon the object, and hold them there, and that is all there is to it.

And I examined the Great Gun, and it was even so. For there was no labor of bringing the foresight down into the notch upon the rear end of the barrel and then hunting around to see if the target was anywhere on the same side of the Ship, for there was the Target and there were the cross-wires, and it was very easy to lift or lower the Great Gun or to move it to the Right Hand or the Left.

And I said, I have always supposed that this would be hard, but behold, I could do it myself.

Now this have I discovered in life, that it is often easier to do a Great Thing than a Little Thing. And there are folk who do small things with such great Labor that they have no courage to attempt anything larger; whereas, if they but knew it, the Great Task brings with it a sense of Exhilaration and Courage and High Resolve that make it easy; and when it is done, there is great joy in it.

Therefore do I say unto men, Shrink not from the Great Task. Undertake it bravely, and behold thou shalt find that it is better and less arduous than the petty tasks at which thou dost waste thy life and get nowhere.

BY THOMAS CURTIS CLARK

### Caesar and Christ

**P**ROUD Caesar came in strength of steel;

The panoply of war was his.

At his command men poured forth life,

The cities perished, nations fell.

He left as heritage a blood-stained tide;

He came, he scorned, he slaughtered—

And he died.

The meek Christ came, his strength the true—

A heart of love his panoply.

At his command men found their life,

The cities flourished, nations grew.

As heritage, the reign of peace he gives;

He came, he loved, he pitied—

And he lives.

# What Is The Bible?

By Conrad Henry Moehlmann

OUR question is pertinent for two reasons. The varied employment of the Bible in the past inevitably raises the issue of the essential nature of the Bible. The Bible has been employed to demonstrate the righteousness of war, to justify witchcraft, to protect the enslavement of human beings, to vindicate the consumption of intoxicating liquor, to promote polygamy, to prevent any effort to decrease social injustice, to prove a peculiar and particular brand of theology, to furnish ammunition and heavy artillery for dogmatic warfare, to repudiate the unification of the divided forces of Christianity, to construct innumerable weird and uncanny programs of the future, to develop the fanaticism of the heresy hunter, to attack the organization of this or that denomination, to produce bitter and malignant controversy over the ceremonies of the Christian religion, to secure the survival of a notable variety of fads and fancies. What in reality is the Bible?

The other reason grows out of the modern situation. Christianity is again at the parting of the ways. Long before war's cosmic cataclysm came upon us, Christianity was facing a two-fold challenge. It was being challenged for its failure frankly to meet the religious problem created by the modern economic situation. The modern man keeps on insisting that it is material under what conditions men labor and whether they are underfed and not properly clothed or housed. Christianity was also being challenged to take the lordship of Jesus seriously. The taunt has more than once been hurled at Christianity that the church worships Christ as God and then proceeds flatly to disregard his plain commandments. If Jesus is supreme, the church must obey him. Disobedience spells estrangement. If our conclusions and our life contradict him, we cease to be Christians. Or is the costly and fatal theory of Catholicism to be put into practice again? Is the church ready to deceive itself with the experiment that a small group within the church should fulfill the requirements of Jesus while the majority aims at but partial fulfillment of these same commandments? Of this the intelligent Christian should be assured, that Jesus must be supreme in the realm of duty or we become ethical heretics.

The world war merely stressed the point. If, before 1914, historical, literary and sociological criticism was being applied to the Bible, we may be certain that the Bible will be subjected to far more rigorous tests hereafter. Our reconstruction era is in a mood to overhaul everything. Nothing transmitted to us from ever so glorious a past may hope to survive in the practical world of to-morrow unless it adequately meets some of the needs of the thrilling new time. Shall the Bible be with us tomorrow?

## FOUR INTERPRETATIONS

In the hope of arriving at a fair estimate of the true value of the Bible, we propose to examine four interpretations: the attitude of the Roman Catholic church, the atti-

tude of the Protestant church as reflected in the Westminster confession, the attitude of the historian and the attitude of Christian experience toward the Bible.

## I.

The answer of the Roman Catholic Church.

For the Roman Catholic, the supreme authority is not the Bible but the divine infallible witness of the church. The church preceded the Bible and produced the Bible. The church is therefore the guarantor of inspiration and the custodian of interpretation. As Augustine put it, "I would not believe the gospel unless the authority of the church moved me thereto." The Bible alone gives no sufficient description of the gospel of Christ. Man requires the unwritten teaching of divine tradition for an adequate exposition of the will of God.

The Catholic points out that there are numerous texts of the Bible. There are varying lists of the number of books in the canon. Which text is authentic? Which list possesses authority? The Christian would be in a Cretan labyrinth, eternally perplexed, if the living voice of the church did not guarantee *infallibly* the authenticity of the Latin Vulgate and the inspiration of all the 72 or 73 books of the Bible. Strange to relate, the *authentic* text had so deteriorated before the time of Jerome that Damascus requested the gifted saint to undertake a revision and had so deteriorated since Jerome's revision, at first denounced and later regarded as inspired, that Sixtus V (1590) was obliged to publish a *pure and authentic text* and to add a bull announcing this fact. Two years later Clement VIII recalled the *authentic* Sixtine text and issued the Clementine vulgate under the name of Sixtus, thus preserving papal infallibility. The bull of Clement made this *authentic* text the standard Roman text whereof "no word may be altered and whereof no variants may be printed." This infallible pronouncement did not prevent the equally infallible Pius X from appointing a commission which should try to "find or restore the original text as it came from the hands of Jerome uncorrupted by and stripped of subsequent admixture with other Latin copies"—a fatal though belated admission.

## CHURCH AND BIBLE

The Roman Catholic church views the interpretation of the Bible as quite as important a matter as the question of its content. There is but one valid interpretation and this is locked in the vault of the church. If one's natural stupidity and invincible ignorance insist on evidence, he is directed to consider the splendid variety of opinion produced by innumerable Protestant bodies in the exercise of their human fallible interpretations. Indeed, it was to prevent pious souls from becoming perplexed that the Roman Catholic church undertook to *supervise Bible reading*. To be sure, local and universal laws against Bible reading were enacted by some synods, but nevertheless the Roman Catholic church has never objected to the *devout* perusal of the Bible and has never objected to the

reading of the Bible in *Hebrew, Greek and Latin!* Even translations in the vernacular may be read, provided they contain the *imprimatur* of the bishop and censored explanations! The council of Trent penalized private interpretation. So it would seem that the good Catholic may read his vulgate Bible but may not formulate an opinion regarding it.

The Roman Catholic church insists that the Bible is a collection of writings subject to the supervision and official interpretation of the church. "The Bible in the church; the church before the Bible; the church the maker and interpreter of the Bible—that is right . . . is the Catholic position." This attitude overlooks the fact that during the first four centuries of its existence, the church in no way subordinated the Bible to itself. The Bible then belonged to the individual as to the church. When the layman gradually failed to avail himself of his undoubted privilege of reading the Bible, the church succeeded in withdrawing the Bible from the ordinary man and establishing a dictatorship over the manner and measure of its perusal.

## II.

The answer of Protestantism as reflected in the Westminster confession.

The Westminster confession of faith may probably be regarded as representative of the historical Protestant attitude toward the Bible.

This confession finds the only sufficient revelation of God in the *written holy scripture*. It refuses to recognize any unwritten tradition as of binding authority for faith and for practise. Not 72 or 73 but 66 books were given by inspiration. The apocrypha recognized by the Roman Catholic are human writings. The authority of the holy scripture depends wholly on God, its author. The inward work of the Holy Spirit produces the acceptance of the divine authority and infallible truth of the Bible. The canon of the scripture is closed; no writings within the Bible may be removed and none may be added. While it must be granted that there are different strata of material in the Bible, that areas of the holy scripture are somewhat obscure, man cannot err as to salvation. *The translated text is not immediately inspired but the Hebrew Testament and the Greek New Testament are not only immediately inspired but have been kept pure in transmission!* The Swiss Formula Consensus 1675 maintained the divine inspiration of the Hebrew vowel points, although no text of the time of Jesus or several centuries thereafter contained vowel points. Moreover, the unity of the scripture may not be called in question. The sense of the scripture is one. The supreme court of religion is the Holy Spirit speaking in the scripture. Thus, the Spirit would, after all, seem superior to the written word. Further, the individual believer is entitled to free and unlimited access to and private interpretation of the Bible. The church may not intervene between the individual and the scripture.

### ABSOLUTE VALUE

This answer, while granting that the Bible originated at a definite time, contends that its message in its entirety

was intended for all time. The value of the Bible is absolute. Only within its pages does God speak in any final way. The Bible as such is the word of God. God speaks in an objective way in the scripture. The original text of the Bible is of immediate divine authority. The Bible is composed of the very words of God. The brain of man had naught to do with the transmission of the message. The Bible is everywhere equally the word of God. Thus it has been shown that the theology of Adam was of the Lutheran variety. Elizabeth's dogmatic system has been elucidated from a verse or two in the first chapter of Luke's gospel. Finally, this view admits no disagreements or contradictions in the Bible.

A consistent application of this point of view involves the transformation of the historically conditioned material of the Bible in universally valid dogma, erases disagreements with the magic touch of harmonization and allegory, cultivates insincerity, and turns the Bible into a vast desert.

Let us pause merely to examine the matter of the pure transmission of the text. The pronouncement of the Westminster confession is to the effect that the authentic text of the holy scripture is the Hebrew Old Testament and Greek New Testament because immediately inspired and because this text has been kept pure in transmission. No assembly of divines of even moderate intelligence could be arranged for at present which would be ruthless enough to go on record with such a statement as that. By the middle of the second century the Christian church was already in possession of two distinct types of text. In Jerome's celebrated and oft quoted letter to Damascus on the need of a revision of the common text of his time, he says, "If we are to pin our faith to the Latin texts, it is for our critics to tell us which, for there are almost as many forms of texts as there are copies of manuscripts." Erasmus described his manuscripts to be of such antiquity that they might have been written in the period of the apostles. Today we know that Erasmus did his work "headlong," that his first edition was a precipitate, that he had only a few late cursive manuscripts at his disposal, that where his Greek copy failed him in case of the apocalypse, he simply translated Latin into Greek, that he used his best manuscript but rarely.

### MANY VARIATIONS IN TEXT

In his third edition Erasmus introduced a verse which he had conscientiously refused to print in his earlier editions and for which to this day no support can be found in a single independent Greek manuscript. Moreover, the *textus receptus* of England differs from that of the continent in over 250 instances. The differences between the revisers' text and previous texts is estimated at over 12,000 instances. The eighth edition of Tischendorf varies from the seventh edition by more than 3,500 instances. It was said of John Mill, the master textual critic of England of Bentley's time, that his New Testament noted 30,000 variations in the manuscripts of the New Testament. John Burgon, the conservative opponent of Westcott-Hort School, is responsible for the count that Alexandrinus deviates 842 times from the *textus receptus*; Ephraem



1,798 times; Vaticanus, 2,370 times; Sinaiticus, 3,392 times; Beza, 4,697 times. Indeed, we have over 4,000 Greek uncials, papyri, cursives, lectionaries, and no two of them are in perfect agreement. It is safe to say that no company of intelligible divines would today assert the purity of the Hebrew and Greek text.

### III.

The answer of the historian.

The historian treats the Bible as a purely historical product. The Bible contains some of the literary remains of Oriental-Greek thought. Its value is relative. The Bible is literature as other literature. It is the religious classic of the Hebrew and primitive Christian church. Faith is required to make the Bible the word of God. The authority of the Bible is of a subjective sort. We have scriptures not scripture. The Bible is not a book but a collection or library of books. The Bible must be located in the general developmental process of the world. The Bible is an evolution. There is no demonstration of the authority of the Bible derivable from the preservation of its text or the manner of its composition. Indeed, man does not require objective authority at all. Man needs contact with personality. Acquaintance with the great religious personalities of the past results in religious conviction. Man needs the authority of the spirit. When one has lived in the environment of Jeremiah, Jesus, Paul, has shared their struggles, has stayed with them in their Gethsemanes, and has witnessed their triumphs, he becomes familiar with religious experience which approves or corrects his own. And this is the great essential. The longing of the modern man is for reality and sincerity and will not for a moment tolerate either the discounting or denial of facts.

#### FAILS IN EARNESTNESS

In its application, this view sometimes fails in moral earnestness. It not infrequently overemphasizes the background. It may know more about the mystery religions than about the ethical life. It often evaporates in a passion for the historical or the sociological. It may stir up enough critical dust to suffocate the average student. It has more than once forgotten that the development of the religious life is of far greater significance than the slant of the Greek accent or the underlying Aramaic root. It sometimes fails to view "every historical investigation as an ethical task." No investigation lacking in moral earnestness will contribute very much to our knowledge of the religious significance of the New Testament; and our quest is religious.

### IV.

The answer of Christian experience.

To say no more, none of the answers considered grasps the significance of the Bible. For the Bible is not a history of dogma or of science or of sociology. It is a monument to religious experience. As it has been well put, "the Bible is a record of struggle toward God, is the history of the development of religious personality." The outstanding value of the Bible is its rich deposit of religious experience. Jesus himself is his greatest credential.

Paul is of greater significance than his views. The who counts for more than the what.

When the religious value is made primary, then "the Old Testament presents to our souls characters that are supremely worthy of our reverence because consciously centered in God and full of his power. It permits us to share the enthusiasm of the men who discovered the fundamentals of our religion and the character of our God. It is indispensable to complete discipleship to Christ, because it is the creator of the mould which his soul expanded."

Religious experience approaches the Bible without any preconceptions. It gladly grants the conclusions of the historical investigation. It recognizes documents and strata—a prophetic stratum, a priestly stratum, a Pauline stratum, a Johannine stratum, a synoptic picture of Jesus, a Johannine portrait of Christ, a mysticism of Paul that differs from the mysticism of John. It is aware that the historical background may not be neglected without penalty. It does not at all fear the relativity of the Bible.

But religious experience also affirms that even the best method of investigation is a tool, not an end. Criticism by no means settles the religious importance of a passage. We do not know Hebrews merely because we have settled that it is a homily and not a letter. We have not grasped the meaning of a parable because we have traced its development and can demonstrate its original form. The comparison of synoptic differences is but the first step in the understanding of the baptism narrative. Religious experience objects to enslavement by any method and refuses to quarrel over every verse and documentary hypothesis as if religion should immediately disintegrate if the decision went the other way. It holds that differences will cause no consternation, if the spirit of the New Testament is absorbed.

#### PAST EXPERIENCE

Religious experience deeply appreciates and makes use of the experience of the religious leaders of the past. It is interested in every previous interpretation of God as a value judgment. It affirms that Amos or Isaiah or John has a permanent message to struggling religious souls of today. It urges the appropriation of previous religious experience. To do this one must be in sympathy with the ideals of the Bible. To appreciate the classics, one must not only have an idea of what is classic but must also live in the classic environment. One must have the feeling of and for Sophocles to comprehend Sophocles. No one would think of being a scientist without possessing an interest in nature. He who has no love for bugs, who avoids the ugly crawlers, who will not fondle them and admire their coloration, who refuses to live in the bug world, will never publish a very interesting monograph on bugs. Precisely so, the important religious men of the Bible will never chum with us or walk by our side unless we breathe the atmosphere of the Bible and make their experience ours by repeating it. If we are not convinced that man is religious, if we refuse to exalt the spiritual, if the spirit of Jesus does not compel us, we shall not behold God in the Bible, however much we may affirm it. There are no objective

markings to prove either the authenticity or the integrity of the Bible. But one cannot long contemplate the splendid devotion of the average adherent of Jesus in the most primitive period of Christianity, cannot live in the companionship of Paul for any great length of time, cannot reflect upon their hope of a glorious future where God dwells, even if his foot-prints are not to be discerned in the chaos of the present, without realizing the influence of the life here lived.

Religious experience affirms that when the Bible is studied from the angle of religious value, it is without any qualification the classic of religion. If the Christian ministry would recognize as its supreme task the study of the Bible in such a way as to ascertain its worth for the religious and ethical life of today, we should have less of the puny conflict between men who are theoretical, who are eternally interested in "to be," in discussion and in metaphysics and men who are practical, who are interested in "to have," in experience, in psychology. And we should retain the Bible for the modern man.

It was the religious experience of William Robertson

Smith that testified, "Of this I am sure at the outset, that the Bible does speak to the heart of man in words that can come only from God, that no historical research can deprive me of this conviction or make less precious the divine utterances that speak straight to the heart. For the language of these words is so clear that no readjustment of their historical setting can conceivably change the substance of them."

What the famishing religious world of today needs is contact with God. It is silently pleading with the minister to lead it back to God. Only the religion of the spirit can solve the problems of the new time. Man religious in his constitution must respond to the religious experience deposited in the Bible. And when the perplexed man of today asks for bread, for food that will sustain him in his struggle against fear, suspicion, doubt, selfishness, that will enrich him with God, shall there be handed to him a stone, dogma, a line of proof-texts, an *imprimatur*, a discussion of history, the proceedings of an ever so venerable council, an opinion of Bengel, a theory of Cumont, a comparative study of Frazer?

## Is There Race Determination?

By Wayne C. Williams

THAT curious philosopher who once asked "Why doesn't the race commit suicide?" missed the mark.

There are plenty of good and sufficient reasons why the race does not and should not commit suicide. But if the philosopher who asked this question thereby meant to call attention to race responsibility he did humanity a favor when he asked the question.

We are not setting out to discuss race suicide at all. The debate has long since been decided by forces that began to operate before the human race arrived on the planet. Conceding, as we might, that the race could, if it chose and no other forces operated, commit suicide in a single generation and conceding what certain eminent thinkers—among them Theodore Roosevelt—hold, that at least a portion of the higher classes are committing suicide slowly, we observe that somehow the race keeps on multiplying and that some fundamental urge compels racial growth and increase.

### A FUNDAMENTAL FACT

We are thus brought face to face with a profound and fundamental fact—one of those supreme facts that lie in all the truth about us and are so universal as not to compel curious attention, but so vital that they cannot wholly or ever escape attention: The fact that the race refuses to die off. Certain significant, half-known, undetermined biological impulses form a dynamic that hastens us onward, toward some unseen and dimly appreciated goal. Often in the presence of these vast and unmeasured forces the individual feels himself a mere atom, swept

along in the stream of cosmic currents and uncontrollable forces that determine his own destiny for him. But this is a mistake, for the biologist and the psychologist both admit that behind all these forces lies a power of race determination as great as the power residing in an individual to determine his own choices. The race lacks only a complete race consciousness in order to determine what it will do with itself, and it is deciding its own fate.

We made the decision in part, yesterday and on all the yesterdays in which the race has been living, thinking and feeling and doing. We are making some more of it today, even while this is being read. We will make some more of it tomorrow. Thus to any man who looks out upon the moving panorama of humankind, we are seen to be weaving a loom, to be tracing a pattern, to be moving with the slow swiftness and indefinite certainty of a glacier toward some unseen end. Every day we see more of the pattern, and each new turn brings new conceptions and explodes some former theory for which men held tenaciously and perhaps fought and died.

### IS THE PATTERN FIXED?

Can we change the pattern? Are we weaving to a fixed type that nothing can change, and was it predestined from the beginning just what we should weave?

Comes the biologic philosopher and says that it was all determined in the first protoplasm; that the fundamental urge is purely biological and we must look for scant meanings in microcosms and microscopic phenomena. But this gives us a purely material and biologic goal and takes

away from life those ethical and spiritual values and ideals which give our race its peculiar dignity and significance in the animal world. We had better concede that the biologist has much to sustain his view, for he can show us a world, first mere vapor, then a solid globe with myriads of tiny animal forms, then gigantic animals and finally prehistoric man mounting to the civilized being we know today. Moreover he can show us man coming onto this planet very recently and a globe now swarming with his teeming millions. The biologist has much to sustain him, yet he cannot account for all.

Comes the speculative philosopher. There is a multitude of him and he is fast losing caste in a world growing definite and certain about so many things. Of course he excels in dialectic; of course no one can answer him for he cannot even answer himself. His speculations are scattered like debris over the human pathway, even from the very beginning, and he has never led the race anywhere, has never set up a single beacon light or guidepost or pointed to a single ideal. He is lost in a haze of mazy uncertainty for he always begins with the fundamental postulate that all life consists in a mere adjustment of sensory relations. So that these sages ought to greet each other in such fashion as:

"Oh, how are your readjustments reacting today? What a delightful reaction I had yesterday in adjusting myself to such and such an environment."

In short, our speculative philosopher has decided that "things are not what they seem," and lets it go at that.

Comes the social philosopher. He, at least, has a definite theory. He sees in man's progress only a struggle for existence, mere physical, human existence. He says that man first fought in the caves with wild animals, and today he fights in the factories with his fellows and his capitalistic over-lords. He finds only an economic motive behind the human drama and ruthlessly discards all such notions as love of country, of family, or sweethearts as mere trifles. Everything else must give way to man's desire for goods and gain; the world turns, and must turn, on this hinge alone. They are trying out this theory in Russia, right now, testing whether the economic motive is enough on which to bottom human society.

#### WILL THE RACE ARRIVE?

Comes our newest evolutionary philosopher and says that the race is working out altruism through struggle for self; that we are moving from the lower motives of egoism to the higher motives of altruism; from self to others. Fine! No one wants a much higher racial ideal than this one. We even have high church philosophers who are pointing out that Christ himself died for just this ideal and that this is the racial goal toward which a groaning humanity is painfully pushing itself. Most of us want to believe something very like this and many of us do believe it.

But granting that this is the goal of the race, toward which it is struggling and tending, what assurance have we that the race will ever reach it? We speak now of the present human race on this particular planet. Even the evolutionary philosopher, who has so much to back up

his claims, dare not assure us that we will reach this goal. He can find only a tendency to reach it.

Nothing in human knowledge or human history or divine prophecy shows that we shall certainly reach the high goal set for an advancing humanity. The race may fail. The Creator may have to try the human experiment all over again on this or some other planet. Or, that part of the race which leads in civilization, the recent great nations that warred in Europe, may fail and leave to the brown and black races the attempt to reach humanity's ultimate goal of peace and permanence and the attainment of final race ideals.

Whether the race shall lose or win is, then, a determinable fact, to be decided by the race; it depends not upon outside factors or uncontrollable forces, but upon what a conscious, willing human race does about it.

We may make the choice in the next decade or generation or century or in the next æon. We may make it in this generation and we who now determine the decisions of governments and peoples may hold the destiny of the race in our own hands. Assuredly, we of the Teuton and European-Latin races hold the future of present day leading nations in our hands. So, which way shall we decide?

We may decide to kill each other off in war. Some very serious thinkers fear just this result. Some great generals who gained fame in the recent war have warned us of it. Some statesmen have given utterance to like fears. The war has shown that the race—or much the larger part of it—may blindly throw itself into one bitter struggle after another and kill and maim without stint until the fairest flower of the generation is gone. Yet here we meet another argument, for no one can say that war is always unjustifiable. On the contrary every teaching, every implication of the great struggle we have just passed through was that of stern necessity. Fight or die or be enslaved.

#### OMINOUS FEARS

Others fear that new and more deadly devices which science is preparing will enable men to kill each other in a more wholesale way and with more neatness and dispatch. Others fear the devastation and decay in certain hideous social diseases. Still others fear the race is losing its head in a vortex of self-seeking luxury and pleasure, with humanity lost in a whirlpool of loose living and indulgence, living solely for the hour.

Yet others see the race failing to maintain itself numerically. This class is divided into two camps: those who fear that the highly civilized races will succumb to the brown and black races through the numerical superiority of these latter races, and those who fear that the human race itself will gradually die off.

But it is up to the race!

We may state the problem another way: will the growth of race consciousness and racial conception of ideals and practices move fast enough to overcome the devastating and disintegrating tendencies now gnawing at the vitals of race integrity? Or again: how fast is race consciousness growing? Is there any standard or test by which to



measure its growth? Is there, in fact, any race consciousness for all of us, humanly speaking? Does the race think of itself consciously as contradistinguished from the globe or the universe and from all other entities? Do we ever take the globe and hold it out in our hands and look it over as a whole?

The growth of national consciousness has been a marked feature of history for a thousand years. It has been accelerated and accentuated in the past six years. We have all seen great waves of national consciousness sweep over a people, in new conceptions of such problems as housing, or child labor, or recreation, or law enforcement. Is there any real growth of a consciousness that sweeps over national boundaries and forms an international consciousness? How fast must such an international consciousness grow to overcome the backward tendencies that make for either exclusive national consciousness or for no common conception of things, at all?

#### A THOUSAND YEARS FROM NOW

When we have answered these questions we may gain some light on whether the race is now about to fail, or may perhaps fail in a far distant future. What we must now realize is that the race will not of itself nor of necessity succeed unless we who do the thinking and deciding live up to our own highest ideals. How many actually care whether the race does fail? If an individual feels himself smug and safe and pensioned in goods or comforts or pleasures, does he really care if the race fails? Indeed is there something more than mocking in his scornful query, "What matters it a thousand years from now? Who will care then?"

Is anybody consciously planning for the next century or for the tenth generation hence? Is anybody planning for 2500 A. D? If our fate as a race lies in our own hands then why not now try consciously to meet the whole problem of the future? Why rely on unconscious motives or speculative forces? Every present day problem

is being consciously solved, indeed must be so solved. Why not measure the whole thing in the light of race futures and lay out a whole program in terms of race destiny? If we then fail, we fail consciously and intelligently. And God can then try some other plan. Given a free choice, as we are, we hold race success or race failure in our own hands.

Humanity will consciously win or lose its own struggle. It has neither lost nor won. It has no license to blindly assume it will win. Victory is not its assured goal. Choice is its only visible goal. God may finally say, "Humanity failed on that planet; let us try another." Slowly, painfully, with infinite patience and trial, we are working out race destiny.

Of course this all has a bearing on the problems of the hour, on what we did yesterday and are doing today. It bears on disarmament; for who decides about disarmament? All of us or just some of us? Some probably. But why? And what motives control them? Are they afraid of a colossal failure, a stupendous and grotesque catastrophe, in which a greedy nation shall attack a defenseless one, disarmed under a mistaken idea of brotherhood? Then whose duty is it to tell the rulers of the people what to do? How soon may we expect that those who bear the burden of great armaments shall tell their rulers to disarm?

Shall we disarm? No, says competition. Yes, says brotherhood. Is the ferment of peoples in the world a sign of "deep calling unto deep," of the moving of mighty waters? Yes, says the social philosopher; it is the coming of the new day. No, says the voice of tradition, of institutions, and of visionless devotion to things as they are.

Only one mortal has ever spoken with authority upon these matters.

They called his name Jesus.

But that leads us to the door of the church and there we may leave our question.

## My Visit to America

By Reginald J. Campbell

**I** WENT out to the Pacific coast and specifically to San Francisco on the invitation of the Bishop of California, Dr. Nichols. For some time there has been a movement on foot in this country and in America to exchange for certain periods some of our university professors and outstanding preachers and publicists, so that each country may make acquaintance with the modes of thought of the other. That movement has in the last few years been extended to promote an exchange of pulpits between ministers of religion: preachers from the United States have been occupying English pulpits and English preachers have been preaching to American congregations. The bishop wrote to me and said that on more than one ground it was desirable that I should visit California for a second time, and especially to preach in San Francisco; he thought it might render a service indirectly to my own

country and in another way to that part of the world to which I was asked. But in my case this visit was of a rather special character, because the bishop asked me not for his own denomination only or chiefly, but speaking as the mouthpiece of the office-bearers of the First Congregational church in San Francisco he suggested, as that is the largest auditorium in the city, I should preach to that church on Sunday and do what I could for the Episcopal church at other times; and that was the program that was actually carried out. I went to California with that object in view, and preached for ten Sundays in the First Congregational church, a noble building, and also at other times in the Cathedral and several other Episcopal churches. But the work did not stop there. I also preached for the Methodist denomination at what they call their preachers' meeting, which is held at certain intervals, and I preached for the Presbyterians in the district. Bishop Nichols, one was gratified to find, was regarded as a true

\*Delivered in Christ Church, Westminster, London, on Sunday evening, September 4, 1921.

father in God not only to his own church but to all the churches. No man in the Episcopal church of the United States has greater influence than he. He has been for thirty-one years Bishop of California, and he expects, so he told me, to end his days there and he hopes in harness.

## CITY OF THE ANGELS

We sailed in the Aquitania on May 14 and went from New York by Santa Fe and the Grand Canon to Los Angeles. I last visited the City of the Angels, as it is sometimes ironically called, ten years ago in the winter. I observed a phenomenal growth in the interval, and the people's pride in their city takes occasionally somewhat strange forms. They are very anxious to get ahead of San Francisco, they claim to have done it, according to the last census, and they make you aware of the fact. You go into a moving picture house, for example, and you find thrown onto the screen at intervals, particulars and statistics with reference to the growth of Los Angeles. Proposals have been brought forward for the improvement of the city, and they show pictures of what the alteration would involve, and ask loyal citizens to start the scheme. For instance, one idea is to bring water-power up to the city, so that they can increase the number of their electrical appliances, and they have a cleverly drawn picture of the water power actually in exercise—how they make a living picture of that I do not know. Printed below the picture is some such observation as this: "You see what might be if we could bring the water power to the city in this abundance"; and they close the exhibition with an appeal cast in these terms: "Why should not Los Angeles be the biggest city ever?"—by that they mean, I suppose, in the world. "It is up to you to see that we get ahead of the rest of the earth"—that is on the screen, a moving picture.

At the end of June we made our headquarters at San Francisco, but I had been preaching there on Sundays from the first Sunday in June, and I think I had the welcome of my life. First of all, the clergy of all denominations of the city and round San Francisco Bay prepared a reception on the second Monday, and that was followed a little later on by a special reception on the part of the Episcopal church clergy and laity; and indeed the receptions never ceased. I think they are the most generous and hospitable people on the face of the earth. I made a public announcement after I had been there a few weeks that I had to draw the line, that I really could not eat more than three dinners in any one evening.

There is more emphasis placed upon denominationalism there than with us, although the Bishop of California had asked me out to preach on Sundays in the pulpit of another denomination and to share my services between that and his own. The denominations do not coalesce in the same degree as the evangelical denominations in this country; nor indeed do they co-operate quite so closely as the established and non-established churches in this country are accustomed to do. So that when organic union comes, as come it will, I shall not be surprised to find that the way to it is shown by this country, rather than by America, and that America will follow suit. That is not the only way—if I may be allowed to say so, with all respect to our go-ahead cousins on this side—in which England is giving a lead to the English-speaking race as a whole. The social consciousness is not developed in the United States generally or on the Pacific coast in particular as it is developed here. Labor is not so articulate, it is not so well organized, it cannot make its needs so well known. In Los Angeles, for instance, they have what is called the open shop. Trade unionism exists, but there is no bartering, no penalizing of the free laborer who chooses not to be a member of a trade union; and all the time I was in San Francisco a great conflict was going on between trades unionism and organized capital on that very point. The employers are seeking to force the open shop, as it is called, and trades unionism is seeking to defeat that attempt. How it will go I cannot say, I do not know what

the result is likely to be, but in a new country like that, where opportunities are so numerous, it is quite understandable that as every man expects sooner or later to be a capitalist himself, every man is trying to get on, where they work so much harder and so much longer than we do—it is quite understandable that labor should not be a united force to the same degree as labor in this old country is compelled to be.

## AMERICANS WORK HARD

I said just now that they work much harder in America than we do. That is the first thing that impresses the visitor. Here it seems as if we have lost energy. Englishmen may tell me that it is only the fussiness of the American worker that makes you think he is doing more in the same time than the Englishman. That is not true; he is doing more, and in many cases he is doing his work better than we are doing or attempting to do it over here.

Further, you cannot but be impressed—I do not know about the rest of the United States; there is no other part of the United States in which I feel the same interest as I feel in the Pacific coast and have done ever since I went there ten years ago—you cannot help but be made aware the moment you become acquainted with the conditions of life in the Golden State, that the war has never troubled it, comparatively speaking. They think it has, and they will tell you how they were rationed after they came into the war, and how comparatively little sugar they were able to get, while we were getting none, and how heavily they were taxed. I asked them what amount of taxation they had to pay in proportion to their income, and when I told them what we have to pay they thought I was exaggerating. How true the saying is that one-half the world does not know how the other half lives! I actually met people who were foolish enough to think that England depended more upon her colonies for fighting men than upon her native strength. You would find that no educated man in any part of the world would have made that mistake. I do not mean that the generality of Americans think that, but some do.

There are some other possibilities of misunderstanding which ought to be removed and can be, but before I go on to them just let me mention the conditions of my own particular work. The Sunday morning congregation I addressed for these ten weeks consisted of about 2,000 people, or very soon did. About the third Sunday I think we were as full as we could manage to be, and I never addressed a more spiritually receptive assembly, consisting of professional men, ministers of religion of all denominations, lawyers, including United States judges, senators, university professors, and teachers in hundreds. There are two great universities close by. There is the State University of California, with 14,000 students, and there is Los Angeles University, limited to about a third of that number. That was somewhat of a surprise to me. I expected crudeness all the way round, and most of us have the idea that San Francisco is about the last word in materialism, as it is a comparatively new country, and you know what the reputation of that city used to be. I can only repeat that never anywhere have I had a congregation that was more spiritually receptive than that. But when I said so to the bishop he warned me how easy it would be to be mistaken if I were to generalize on that. He said, "We have our difficulties, as you will soon discover, and you have for the time being in this city the congregation that would be spiritually receptive. If without warning you were to go to some other congregation you might not find it quite so satisfactory."

## UNBLUSHING SENSATIONALISM

Indeed, I noticed very soon a certain amount of rawness, if I may so put it, in the religious atmosphere, and unblushing sensationalism, and what we should call a lack of spirituality. How far it exists I do not know; I never met it at first hand, but it did exist. One indication thereof is the kind of advertisement you see in the newspapers concerning Sunday services.

Many preachers are accustomed to advertise their subject in an extremely—well, to our way of thinking, shockingly sensational way. For instance, the dean of the Cathedral, one of the strongest spiritual forces in the whole city, told me of a few of these that I had not seen myself but which he had. The rivalry between the south and the north, for instance, is sometimes amusing. If you tell anyone in Los Angeles that you have been in San Francisco they will say, "What in the world were you doing there? The center of things is here." And if you tell a San Francisco man that you have to go down every Monday to Los Angeles and come back every Saturday, he says, "What in the world are you doing that for? Of all the out-of-the-way places to live in Los Angeles is the worst!" They told me that in San Francisco shops there is this notice, "Stop, look, have you left anything?" In Los Angeles shops the notice runs, or should run, "Stop, look, have you anything left?"

The dean told me of an advertisement in these terms: "The Rev. Mr. So-and-So will preach on Sunday night"—the advertisement was very long, and mentioned a number of features, including a number of movie stars to be present as pulpit guests and to sit beside him and hear what he had to say on the subject of "Why Mary Fell Out of Bed." The answer proved to be, "Because she slept too near the edge," and the moral was, "Keep away from the edge." Another subject was, "A Preacher's Trip in a Submarine"—it turned out to be Jonah! One pulpit subject I saw advertised was, "Why I Never Married." I came across one chalked blackboard: "Is Campbell a Christian?" It did not dawn on me for some time that it was my own character that was in question. These things are not characteristic of the religious life of California any more than of any other part of the world, but they are an element that it would be difficult to find in the same degree in this country or perhaps anywhere else in America.

#### MISUNDERSTANDING IS EASY

Coming to the possibilities of misunderstanding, there is, to begin with, the attitude of the people of that part of the world towards this country, their feelings toward Great Britain and the British Empire at large. I had two surprises in that connection. In the first place, I was surprised to find how bitter, relentless, unscrupulous and unceasing is the propaganda against England in certain sections of the press and in certain circles of society; and, on the other hand—we are never told this—how extraordinarily generous and whole-hearted is the admiration for England that exists in other quarters, how earnestly indeed many people contend for a fair view of this ancient country. Let me give a few illustrations.

When I entered the vestry of the church where I was to preach, before I had had an opportunity to say anything in public at all, I found a number of letters of welcome awaiting me, some very generous; but there were two, the writers of which signed their names, warning me that if I had come out to do any British propaganda I had better be careful. The letters were vaguely threatening. The writers believed and said other people believed that I was an emissary of the British government and that I had come out to try, to use their phrase, to pull the wool over the eyes of Californians. Knowing that that part of America was more pro-German than some other parts until America came into the war, and also knowing that the Japanese menace is felt more keenly on the Pacific seaboard than elsewhere. I did not think that those letters amounted to much. But more letters kept coming. I had not come to do any propaganda of any kind, but simply to preach the gospel and to address clergy and students. So I said nothing about them from the pulpit for a long time. But letters of this kind kept coming: "You are very clever, but we can see through you. What are you at, anyway? Your business is no doubt underground, like that of all the Englishmen who come this way," and so on and so forth. At last I did speak, at a Wednesday evening meeting. This was a spontaneous sort of gathering very much like those I addressed when I went

to the western front during the war. After a service soldiers would come up in ones and twos and proceed to ask questions about what I had just been saying.

#### THE QUESTION DRAWER

The very same thing happened in San Francisco. There was a kind of reception after every service. But as hundreds of people came up to speak in their generous, free-hearted way I felt that there would have to come a term to it, and the office-bearers felt so, too. To remain for an hour after service was rather a tax. Also they had what they called a question drawer, so I offered on the Wednesdays in July to submit myself to questioning, not only on what I had been saying but on conditions in my own country. On the first Wednesday evening, as announced, we tried to hold the meeting in the lecture hall; it was not big enough, it could not be done; so we went into the church; and every Wednesday after that until I came away we held these gatherings, and they kept me on my feet for two hours answering questions. You can imagine how tired one was at the end of that exercise. You might expect that the questions would be to a large extent eccentric, foolish, superficial, and on the first Wednesday there was a group of that kind of questions that I did not answer, and there never was another. But, as aforesaid, these quasi-threatening letters kept coming; I thought I would speak out, and one Wednesday evening I did. I took one of the letters which referred to the tyranny of England, the wickedness of England, the responsibility of England for the war, the cruelty of England in Ireland, the massacre of Irish babies, and so on. I first read one of the letters out. I said: I am afraid to speak about England without being accused of being a propagandist; I am no propagandist. I have no mission here from the British government or from any authority whatsoever except the Bishop of California; and I am free to speak about England because I am not of English race, as my name perhaps would assure you, but I was born in England, I came back to England as a youth, I spent the rest of my life in England, and I want to tell you California people that I respect the English character and I love the English name; I should be a coward and a cad if I did not say that. Further, I said there is one thing that I cannot but admire in Englishmen, and the war brought that home to me as never before: the Englishman is cheerful in adversity, as most races are not; our men went into battle cheerily, as part of the game, as cheerily as your boys ever did or ever could. Furthermore, as to the part that England played in the war, there is no home in England that I know of that has not been smitten directly or indirectly as the result of the war. Eighty per cent of the Britons who fought in it were Englishmen. The audience heartily applauded the statement, and when I had finished I thought I would add another sentence. I said, further, there is one thing that Englishmen do not do—that to which the race to which the writer of this letter belongs are rather prone to—the English keep no grudge. When you can get grudge and hate out of the hearts of mankind, the war will be at an end.

#### JAPANESE AND IRISH

You may be sure the Japanese question came up as well as the Irish and also the disarmament conference at Washington, and also inquiries about our imperialism—and those were very awkward to answer, because now that the Central Powers have been defeated and penalized the great imperial power of the world is England. For a democratic nation to be at the same time an imperialistic nation is a very awkward thing to have to explain. But what do you think happened? When I frankly confessed that, Americans jumped to their feet, and it was Americans that defended England, and Americans who spoke about the mission of England in building free institutions throughout the globe, and Americans who thanked me generously and whole-heartedly for the fact that their own much-loved democratic institutions and all their ideals of common



life, the things that were most valuable, most precious, and that they would not let go, the things for which Americans died, had been derived from England.

Then, still speaking of this particular point, I ought to say that the anti-English prejudice is fostered very largely by a group of newspapers under the control of one man—William Randolph Hearst. They wanted to know very much what we thought about the Hearst newspapers and Mr. Hearst's personality. Well, I said, I know the English, and they don't care a straw about Mr. Hearst, and they don't want to know anything about him, either. Up got a clergyman who said, "I will tell you what we would like to do with him over here. We would bury William Randolph Hearst fifty fathoms deep under the greenwood tree until the resurrection morning, and if I saw the angel with the trumpet approach that spot I'd run up to him and say, 'Gabriel, don't blow!'" That is just characteristic of Americans; it is the sort of thing they do, and do without a moment's warning, and one has to become accustomed to it.

#### TEXT BOOKS OF HISTORY

I am afraid also that the prejudice is largely one of religion. The Sinn Fein propaganda is dangerous, no doubt about that, but I never met with more indignation against it than I met in California. Still, they are powerful enough to sway the politicians, and they do it. The historical text books used in the schools, in the opinion of many historians, do not tell quite fairly without bias the story of the rupture with England that led to the Declaration of Independence or the story of the subsequent misunderstanding with England, notably in 1812, when we went to war with the States, and in the Civil War when officially we did not play a too creditable part. Some things might have been told a little more fairly. For instance, about the cause of the Revolution; it is stated that England insisted on oppressing the people of New England, the nucleus of the United States, imposing burdens of taxation without the consent of the governed, and so on—a long indictment. There is another side to that. Democratic England then as now was on the side of these New England farmers. Lord Cavan made his last speech in the House of Lords on their behalf; he never finished that speech, because he fell and died. He had come from a sick-room to protest against the folly that was driving a wedge of prejudice between us and our blood relations on the other side of the Atlantic.

Recently there has appeared a book that I want to advertise—"A Straight Deal, or the Ancient Grudge," by Owen Wister. That book should circulate by the million in both America and Great Britain. He just tells the story. He says he was brought up in a prejudice against England and confused England with her German king, George III, and he did not know the democratic forces that then or in the Civil War were on the side of America—men like Bright and Cobden, and the Lancashire cotton spinners who said they were prepared to starve rather than to see the north beaten in that war and slavery established there forever.

#### THE OTHER SIDE

On my first Sunday in San Francisco Judge Morrow of the supreme court of the United States, was deputed to give me the official welcome. He took out of his pocket and read that famous resolution of the Lancashire cotton spinners sent to President Lincoln at the very height of the conflict, saying that they were being ruined economically and they were starving and suffering because the cotton had been shut out from the Lancashire mills on account of the struggle, but that they were on his side and the side of freedom as against slavery and of union as opposed to separation.

I had received an enormous number of threatening letters from Sinn Fein and Roman Catholics and a cutting from the New York Tribune reporting a speech of a Roman Catholic priest in New York which began: "Britain has the heart of a devil. There is and never has been but one way of dealing with

Britain—that is, by blood"; and this servant of God went on to advise India to rise and shed blood, and Egypt and South Africa to do the same, and Ireland to go on doing it. I took this cutting in my hand, and I said from the pulpit, "That is a perfectly wicked thing to say, and all the more so because said by a man whose profession it is to speak in the name of God. There is none of the spirit of Christ there; that is the spirit of hell. I will answer one Irishman by quoting another. On a great historical occasion Edmund Burke said, 'It is impossible to indict a nation.' The nation of Burke contains people as good-hearted, as kind-hearted, and as averse from tyranny as you or as any people on this earth." What happened? That congregation, on the Sunday, began to cheer, the applause was loud and long-continued, inspired by sympathy and respect for England. I concluded by declaring that, whatever the Japanese Alliances might or might not involve, there was no country on this earth with which Britain more desired to be on terms of friendship or to which we felt so closely akin as the United States of America. I think we need not have much fear when we know that the best elements, civil and religious, in America are on the side of that better understanding; and please God, it won't be long before we get rid of that ancient grudge which has been maintained on the other side of the Irish Sea.

There is in America a surprising amount of intimate knowledge of our domestic affairs when contrasted with our comparative ignorance of theirs. We don't know very much about their public men. They know as much about our Prime Minister as we do. Something amusing in that connection recalls itself to my mind. A man said to me in front of the vestry door, "I have come 250 miles to see you. People tell me that I am very much like Mr. Lloyd George—do you think so?" Looking at him steadily I said, "Well, we are all sons of Adam. But the next time I see the British prime minister I will ask him if he resembles you." To my surprise he took that as a most agreeable thing to say, and went off smiling and chuckling. I do not of course know what version he will give his friends.

#### MR. LLOYD GEORGE

Mr. Lloyd George, by the way, is regarded with something like affection by millions of Americans. They recognize his genius. I was asked on more than one occasion whether it was true that in his earlier years and in his young manhood he was a preacher. I did not know, so I could not say. Now I come to think of it, what a magnificent preacher our prime minister would have made! Probably one of the very greatest preachers of the century if so be that his vocation had led him that way, as possibly it nearly did. If he goes to the United States for the Washington conference—please God it may be entirely successful in lifting away from us that shadow under which we have groaned for so many years of competitive armaments—if he goes to Washington he is going to get the welcome of his life. Americans say so, and you can feel assured of it. That is one reason why he may stay away, because he wants to get the work done. The more people slander and villify him over here the higher seems to mount the admiration and the goodwill of the millions of Americans who are watching his career. I am holding no brief for any particular party or any particular man in England, but when I was thousands of miles away from this country I think I never felt so near to our own prime minister or so proud of him. It was then for the first time that I woke up to the fact that I really loved him; for he stands for England after all, the principality of Wales does not monopolize him, and to hear Americans speak of him with admiration and confidence made me feel that we at home owe a debt to our public men; that is, to strengthen and not to weaken them; to believe in them at their best, and not to be ever suspecting them of their worst. Moreover, if you heard what Americans say about British self-criticism you would be more careful. Every word of detraction that is carelessly spoken or written here seems to be reproduced there and ex-

aggerated by the propaganda to which I have referred. One old Californian of English descent told me to say this the first chance I had after getting home: Tell them not to run their country down; there is no need. It has as glorious a record as any country upon this earth. Don't let us belittle her fame or her contribution to the world's good.

In conclusion, let me say that there were some generous propositions made to me by one deputation and another to remain on the Pacific coast, and I think I would like to tell you

what I said. If I were a young man I would do it because I should not feel expatriated, I should feel at home. But I am too old. When a man gets into the fifties he does not want to pull his roots up. I have been six-and-twenty years a Christian minister, and the greater part of that time has been spent in or around London. I am too British, you see, and I am too much a citizen of London to feel quite as much at home anywhere else. I have lived so long in London that in London I hope to die.

## Sowing the Dragon's Teeth

[Two disconcerting errors crept into Professor Taylor's department recently. In the issue of September 8 he was made to represent Lord Cecil as saying that the League of Nations would "function with the United States." This obviously should have been "without the United States." In the issue of September 15 he is made to say, "There is hope in patience and evolutionary processes, but more in violent and cataclysmic revolution." The word "more" should have been "none." Each of these errors gives the exact opposite of the meaning which Professor Taylor wished to convey.—THE EDITOR.]

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### A New European Psychology

**Y**ESTERDAY the whole world rushed to the front to save France from Prussianism. Today those same nations, to save the future peace of the world, must save France from her own militarism. One hears this statement again and again in England. In France one hears execration of Lloyd George and expressions of bitterness toward England for her failure to stand by her ally in her bitter-end policy of revenge and military peace. In Germany he hears kindly words for all the other of her late enemies except France. At home we had listened to the war type of propaganda that is still carried on: we are told that Germany was already prospering; that she would soon be underselling all her late enemies; that she was still, at heart, monarchist and militarist; that she wished a cheap mark and so kept her money standards low; that the stories of poverty and near starvation at the bottom of her society were after-war propaganda; that she was not attempting to pay; that she was filling the world with propaganda and would return to her idols as soon as she could wean the late allies from France. But day after day it was borne in upon us by English leaders that the real menace is the continuance of a militaristic policy and that Paris, not Berlin, is today its headquarters. Englishmen have not suddenly become friends of Germany; they have not forgotten the air raids or the Lusitania nor anything at all of war's horrors. In the village of a few hundred souls one reads in the church the long list of young men whose memories will not soon die, and the tax collector will not soon let Englishmen forget the war that Germany made in spite of all England's offers for disarmament, her efforts at The Hague tribunal and her fervent last hour petitions for peace. But Englishmen who think are not confusing the issue; they have gotten over the war passion that damned all Germans as war demons and blessed all militarism outside of Germany as Christian and righteous. They have isolated the horrid devil that makes war and find his name to be not Germany but Militarism, and they are suspicious that his devilry is no different when he operates from Paris than when he operated in Berlin. As the sorry figure of Wilhelm becomes more and more ridiculous in its unstripped caricature of yesterday's All-Highest, the shadow of Napoleonism rises out of the mists across the channel.

### The "Great Fear" in France

We went to Verdun, rode across the battlefields for one hundred miles to Rheims and down through Chateau Thierry to Paris. The hour spent at the great American cemetery at Romaine was one of those emotional experiences one never forgets. There lie 30,000 brave American lads, making an heroic end of as brave and vicarious a crusade for the right as is recorded in the history of mankind. All day we had been taking caps in hand as we passed the endless series of cemeteries where young Frenchmen died in the same spirit and for the same purpose. For one hundred miles we rode through a rich land that had been made a desert and is yet, even after three summers, still filled with great treeless gaps and hills torn and bare and lined with barbed wire. The prosperous little villages of yesterday are heaps of ruins; most of them, though they offended not, are laid as low by the curse of war as was Sodom and Gomorrah by the curse of God.

It is not difficult to understand why Frenchmen are in the grip of a Great Fear. Our protest against present French governmental policy is not born of any half-baked opinions or radical reactions or of any lack of perspective as regards the terrible chapters of history written only yesterday. It is indeed just those chapters that beget the protest; one cannot cross the hills of Verdun, where 900,000 men died—the great majority either lying in unknown ground where their bones were mixed with clay by the shells, or in graves where the only mark is that of an unknown soldier—without feeling that the most disastrous, unconvincing and uncivilized method used by man for the settlement of disputes is the appeal to the sword. It was not devised by reason but born of a barbaric inability to reason, and by reason alone can it ever be banished. It is disillusioning to find the very nation we yesterday sacrificed to save from the sword, adopting a governmental policy that can have no other denouement than another appeal to its bloody arbitrament. We can understand France's great fear, but it is impossible to understand why she plans only for the use of the tools that so nearly destroyed her.

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### Making the Most of the "Great Fear"

"The militarists are making the most of the Great Fear in France," said a brilliant and well versed English journalist to us in Paris. This man has spent many years in France, speaks the language fluently and is less a reporter of French events than an interpreter of them for his London daily. He explained the situation in this wise: The poilus were, by a great majority, farmers' sons. The small business men contributed their quota, but France is still largely agricultural and the industrial worker was conscripted to make the munitions of war while the village lad was sent to the front, his mother and sisters working the fields as they so well know how to do in France. The French peasant is very provincial; his farm produce is selling at a high price, and he today reasons out

of two categories, viz: the war took our lads and Germany made the war; farm produce is high, therefore the government must be very good. So the French government, like our own and that of England, being made up of very conservative and hard-minded men—men who look backward a great deal more than forward—is making the most of the situation and forwarding the ancient policies of safety through force and power.

We must not forget French history when we talk of these men and this spirit. The glory of Paris lies along the Champs Elysee, with the arch celebrating Austerlitz at one end and the great Napoleonic Arc de Triomphe at the other. No tomb in the world is so garnished with glory as that of Napoleon at the Invalides. A century ago the world was adjudging France as it today adjudges Germany, and France has more solid years of military history than any nation in the world. The backward look takes her to that. Men like Foch and Clemenceau win wars and win for French minds the distinction of the finest military strategy in history. But Clemenceau can sarcastically say at a conference called to devise a better way than war, that he sits between a modern Apostle Paul and a Savior of the World, while Foch boldly argues that force alone gives security and that French security is best guaranteed by occupying all Germany to the Rhine, by denuding her of coal and iron and putting over her a taskmaster who will force her for generations to come to make bricks without straw. That is just the sort of thing that German militarism demanded for France when Napoleon was overthrown, and then as now it was England that called the halt.

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#### Germany's Root of Bitterness

In adjudging Germany today we must remember that there is a new regime there. The sons of the men who were beaten into the earth in the revolution of 1848 are now in charge. The war brought one boon to Germany—it overthrew the Prussian Hohenzollern and gave government to the republican. We heard just one opinion everywhere and from every class there, and that was that no Hohenzollern and no Prussian Junkerism could ever come back into power. Many thought it entirely possible that the hardships of the peace could so demoralize industry and social cohesion as to bring

a strong man to the front as monarch, but even monarchists conceded that republicanism would stay if the present government is given a chance to make good. Again and again we are told that the present regime would be glad to close the book of the past with the death of Hohenzollernism and build for a new world on the basis of peace and industry. It was never hidden from us that a deep bitterness was entering their souls over the French policy in what they call "the war after the war."

The cruel blockade that killed so many of the aged, the women and the children in the period between the armistice and the signing of peace might be balanced off against the cruelties of Prussian military policy. The leaders were very ready to acknowledge the mistake of invading Belgium, one of the foremost of the government ministers calling it, in a great German public meeting, "the saddest day in German history." But the things that are being done in the enforcement of the peace are the root of their bitterness, and there is no doubt that many a sordid German mind dreams of the day when France will alienate her allies of yesterday and leave them a chance to settle the score with her. This is not the dream of the new republican Germany; their hope is for a revision of spirit as time mellows it, and above all that America will come into world affairs as an arbiter of peace and call the war-maddened world back to the principles of President Wilson, under which they laid down their arms. The Silesian question, the quartering of black troops on the Rhine, the burdening of the empty German treasury to support 200,000 French troops in the zone of occupation, the threat of taking the Ruhr, the impossible conditions by which she must pay without being allowed the means wherewithal to pay, and the spirit of revenge which she finds in all this, is the root of bitterness which threatens the future peace of the world.

We plead, not for Germany, but for justice and those ways of peace that make for peace; not against France, but for her and against militarism. "I fought at Verdun for three years," said a French poilu, "and was taken wounded for three years to a German prison. My younger brothers fought, one four years and one two, and now they drag the last one off for two years military service. Have we not given enough for war? Yet our government prepares only for war; it betrays us who fought for peace."

ALVA W. TAYLOR.

## British Table Talk

London, September 6, 1921.

IT is a pleasure to think upon the close fellowship between America and this country in the Peking Union Medical College. The new buildings are to be dedicated in the week from September 15 to 23 and the English and American trustees will be in China to take part in this solemn rite. It will be remembered that the first act of the China Medical Board of the Rockefeller Foundation was to acquire the property of the Union Medical College in Peking. Since that time with lavish generosity and with daring foresight the board has laid the foundations in China of one of the world's greatest medical schools. The story of the work in Peking is one of the romances of the missionary enterprise. In 1901 a young Scots doctor went to Peking to re-establish the medical work of the London Missionary Society Compound. He saw only the ruins of the hospital built by the devotion of earlier workers. Only one old tree had escaped the general destruction. Now on the foundations laid by that Scots doctor, Thomas Cochrane, there has arisen the magnificent school of medicine into which our American friends are pouring their wealth and science. The Boxer rising appeared to be an almost fatal blow to the work of the Christian church in this generation. In reality, it marked the

beginning of a new day. Since that time the missionary cause in China has known a new birth and of that new life the Peking medical school is a sign. It means much that the medical profession of China in the coming years will be framed in a Christian atmosphere, and nothing is more clear than the purpose of the trustees to keep the college true to its foundation principles. The new buildings, now set apart for their noble purpose, may become the scene of a far-spread missionary influence. What may it not mean to Christianize in this way the future civilization of that eastern nation upon which so much of the world's destiny depends.

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#### A Royal Chaplain

The death of Canon Edgar Sheppard has caused much sorrow to his friends; and it has enabled the wider public to understand the real character of the man whose ministry lay so largely in the court. The following tribute from *The Challenge* will be of peculiar interest. It is written by one whose tribute does not come without intimate knowledge:

"The death of Canon Edgar Sheppard is a grave loss, not only to the church in which he filled for so many years a difficult and very responsible position with a dignity and charm and sim-



plicity peculiar to himself, but also to the many in all ranks of society who knew and loved him. When we first arrived, shivering with panic, to preach at Buckingham Palace, his kindness and tact put us at ease during what otherwise would have been a bad quarter of an hour; and he was the same in all his dealings—one of those rare spirits who can 'walk with kings' and yet never lose 'the common touch.' A man of genuine devotion and enthusiasm, free from personal ambition, full of sympathy and humor, keenly interested in the life of the church, and in recent years renewing his youth in the experiences of his son at St. Martin's-in-the-Fields, no one could be less like the conventional idea of a royal chaplain. No one will be more widely and genuinely mourned; no one will leave a gap more difficult to fill. It is, we hope, not indiscreet to add that he rejoiced greatly at the change which has come over the court during the present reign—a change the reality of which he was uniquely qualified to appreciate."

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### The Congregational Union-Autumnal Meetings

From October 3 to October 7 this union will meet at Bristol under the chairmanship of the Rev. A. V. Viner. Some will recall a former session of the union in that same city on the eve of the Transvaal war. I can well recall a hot discussion among a group of us as we sat upon the downs above the city. It is a changed world which the church has to face today. And yet it looks sometimes as though it had changed less than men think. The program of these meetings appears to group itself around the missionary obligation of Congregationalism. At the great public meeting three addresses will be given on this subject: "Home" work will be entrusted to Dr. Jowett, "Colonial" to Dr. J. D. Jones, and "Foreign" to Mr. W. H. Somervell. Two of these speakers are known everywhere. But the third speaker, the treasurer of the London Missionary Society, is for spiritual force and statesmanlike outlook not unworthy to stand with the others. There is no man in this country who can bring to the work of the kingdom of God a deeper passion and a warmer love. He is a busy man of affairs. He has traveled through India and served the L. M. S. with rare devotion. But on Sunday afternoons in Kendal, his home, he will be found in the Sunday school of his own church. There are many others of whom this could be said; for them and for all of us Mr. Somervell will speak. At another public meeting there will be addresses upon "The Conditions of National Well-Being" and at one of the morning sessions the subject will be "Evangelism." Altogether it looks as if the Congregational Union is preparing for a trek.

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### Christ and Caesar

Two workers have cooperated to write upon this subject: Mr. Herbert Morgan, director of extra-mural studies, University College of Wales, Aberystwyth, and Mr. Nathaniel Micklem, professor of Old Testament Literature and Theology at the Selly Oak Colleges, Birmingham. They are both dear friends of mine, of whose work it would be hard to write impartially. Between them they cover a wide range of knowledge upon philosophy and economics and theology. They run very well in harness and their book has a unity not always found in books in which two authors have collaborated. If anyone wishes to discover what are the social theories which attract serious minds today as they face the confusion of the modern world, he cannot do better than read this masterly analysis. It will interest American readers to note that one of the representative writers discussed here is Dietzgen, whose last years were spent in the United States. He was no academician but "a simple tanner who learnt philosophy by himself." His writings, however, are significant as an outcome of Hegelianism. For Hegel's spirit, Dietzgen substitutes matter and his real interest in putting forward such a view of the world is shown by him when he writes: "In dissolving the dualism of mind and matter, the theory of the scientific method of thinking destroys the last pillar which

supports a society divided into rulers and ruled, into oppressors and oppressed. In such a way Hegel, linked to materialism, is presented to the masses. With much sympathy and yet with relentless logic the writers of this book deal with this position. But their greatest piece of destructive criticism is reserved for Dr. Temple, the Bishop of Manchester, whose Bishop Paddock Lectures, "Church and Nation," are selected as representative of the way of the ecclesiastics. It is a fine piece of dialectic, but it is more than that—it is a brave challenge to the Christian church to abandon its timidity and its fatal willingness to compromise and to believe that Calvary which was the only way for Christ is also the only way for his people—'Calvary which stands here for the uttermost appeal of love that will take no refusal from those who neither understand it nor respond to it, and for a victory over men not by killing them but by dying to awaken their insight.' This is the way of Omnipotence. Can it be altogether impractical for us?"

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### Charlie Chaplin

In ancient times cities disputed the right to claim Homer as their own. Today several schools are claiming the honor of training the immortal "Charlie" who is drawing near this island of his birth even now. So quickly does a mythology arise that already this comedian has a halo of legend around him. Since the world began no man has made so many of his fellow mortals laugh, and so far he deserves well of us. But we rather overdo our interest in him, and he will be embarrassed by the number of his former schoolmasters and friends and by the attentions of sober and God-fearing journals.

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### The Methodists in Council

The immense range of Methodism in the world has come home to us in the conference now in session in London. The conference has 500 delegates. They represent 99,925 churches, 55,063 ministers, 97,461 lay preachers, 10,138,861 church members, and probably 50,000,000 worshippers. The conference has been busy upon many great concerns; but it is hard to know its inner meaning from the words released through the press. It is possible that greater even than the messages given and the discussions will be the fact of the Ecumenical Conference itself. Methodism is itself a real and living fact not to be neglected by any students either of religion or of human history. Last week I stood in the rooms which Newman had in Trinity College, Oxford; out of the window he saw in his youth the same scene, the long lawns, and Wadham College beyond. There are other rooms for which visitors inquire: they were at one time occupied in his youth by John Wesley of Lincoln College, and there the Holy Club used to gather. Where is the next revival to take its origin? Perhaps some undergraduate or some miner, or tentmaker is marked for this part in the eternal counsels. Clearly we cannot nominate him; and why "him"? Why should it not be a woman?

EDWARD SHILLITO.

### Contributors to This Issue

CONRAD HENRY MOEHLMANN, professor of theology and New Testament interpretation, Rochester Theological Seminary.

WAYNE C. WILLIAMS, an attorney of Denver.

REGINALD J. CAMPBELL, famous London preacher; storm center fifteen years ago of "new theology" controversy while minister of the City Temple; turned from Congregationalism to Anglican Episcopacy during the war; now rector Christ Church, Westminster, London.

## THE SUNDAY SCHOOL

### The Gospel and Paganism\*

**L**AST week we saw Paul establishing a church in a commercial community, here we find him doing the same thing in Ephesus. Apollos probably preceded him to this pagan stronghold and by his remarkable oratory and philosophical approach interested a group of people. Much attention seems to have been devoted to "reasoning," indicating, perhaps, an intellectual angle of approach. There are various avenues to Man-soul. Take the fourth gospel: the writer, whether John the disciple, or another man by the same name, who lived in Ephesus (the Ephesian elder theory—now widely accepted) made his point of contact the "Logos" doctrine, a distinctly intellectual performance. Man-soul may be stormed emotionally or besieged practically, there is no one fixed way to win a man or a city for our Lord. In Corinth we saw Paul settle down to tent-making, in Ephesus we see him trying first the religious approach through the synagogue and later renting a lecture-hall and going after them academically. Paul was not a small man; he could match brains with them as well as emotions. As an orator he could distance them all, as a debater he could overthrow them, as an advocate he could out-plead them, as a lover of the Christ he could warm them into a new realm.

This matter of approach is one of the most important things that we have to consider today. Charles Cuthbert Hall went out to India to lecture in Calcutta to the students. Afterward I heard him say that it was all a matter of finding some common ground, some point of contact. I recall that he used Paul's tactful approach to the Athenians as a supreme example of what he meant. Paul would have made a good salesman! "Friends, I see you go in for religion, now in the line of religions I have the best thing on the market, look here—!" He was off and he had them with him.

Recently I have been talking to some prominent missionaries. I have learned something from them. They will tell me that too often our western approach to the oriental has been tactless and brutal. We have too often gone out there saying, "Oh, you know nothing, you are poor, ignorant things, now sit up here and let us tell you all about everything." Thus we have ridden roughshod over all their customs, ideas and emotions. This is an idiotic procedure. India does not need to have America forced down upon her. China does not need to have England fitted down over her. America is perfect for Americans; England is grand for British (as for the Irish—well! let them settle that) but we must not go with our arrogant notions to these foreign lands and people. Paul would not do that. I heard a great bishop say last week that Christianity is only beginning. "We do not know," he said, "just what it will be like until India has made her contribution and China has made hers." Does that shock you? I hope it does. It may make you think and that is beneficial. We have not yet fully grasped Jesus. Why, only recently have we reached the conception that he has any social message. We used to think he came just for individuals. Now we see that Jesus had a message for governments, corporations, masses of men everywhere and in all times: Is it at all likely that our western civilization has laid hold of all the beauties of Jesus? He was of the East, may it not be that India will get a more accurate picture of him than we? Is it not doubtful if a materialistic and practical people can find the best in Jesus, using their yardsticks and dollar-marks? Can you measure Jesus by noise, dollars and numbers better than by silence, soul-values and transformed hearts? Does a cathedral really hold and honor Jesus? Can you count his progress by the number of proud, rich families that "belong" to the "church?" These are deep questions that must not be answered with a mere wave of the hand.

These missionaries tell me that from now on our approach must be to appreciate and conserve all the good we can find

among the so-called pagans. Tagore may be over- or underrated, but he represents one point of view. It is not all bad! What do you think of Gandhi? How do you like what the Koran says about liquor? Can you find anything fine in Confucius? Is Buddhism all bunk? Are the ancients all fools? Does America know it all? Is there no common aspiration? Are there no great, deep human interests? Is "comparative religion" sacrilegious? Has Jesus no new revelations, no new appeals? Have we exhausted his contributions? India will teach us much about Jesus. China will contribute a new value-judgment on our than the American church of today. None of us has fully seen Blessed Lord. The vast, united church of the future will be better, broader, sweeter, higher, quieter, nobler, more inspiring Jesus yet!

JOHN R. EWERS.

## CORRESPONDENCE

### Chords and Discords

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of *The Christian Century* Prof. H. Augustine Smith is reported to have recommended, in a speech at the Ohio State Sunday School Convention, ten hymns that all denominations should sing and that should be taught to all Sunday school children. The writer desires to raise this query: Why stop with these ten hymns? Why not include all of the universal hymns—estimated by hymnologists to be about fifty. Then there are a few that are approaching universality that might be included to good advantage. A complete list of these hymns should be published for the benefit of parents and teachers.

In another issue of *The Christian Century* we find Rev. Quincy L. Dowd criticising one of the hymns suggested by Professor Smith, namely, "Onward, Christian Soldiers," which is one of the universal hymns. Criticism of this hymn is as old as the hymn itself. Furthermore not a single hymn that has become universal has escaped the pen of the critic. There is scarcely a universal hymn that has not had words and whole lines changed to suit the fancy of some "hymn-tinkerer" who imagined himself capable of compiling a hymnal! A few have gone so far as to omit some of these hymns from their compilation. "Nearer My God to Thee" has been omitted because Christ is not mentioned in it. "There Is a Fountain Filled With Blood" has been omitted because it is "an exaggerated form of speech." Other examples are on record. These hymns have survived all such attacks and are to be found in all standard denominational hymnals—mostly in their original form.

The *Christian Century* itself in commenting upon the music of the International Convention of Disciples of Christ held recently at Winona Lake, says: "It is doubtful whether the rather commonplace singing of ill-selected songs by certain of the male quartets which luxuriate in the well-known 'barber-shop chord' is particularly edifying." It may be true that in some cases the selections were inappropriate, but we are somewhat puzzled as to what is meant by 'the well-known barber-shop chord.' You surely do not refer to the beautiful augmented sixth chord which is used so often in its various forms in our standard hymn tunes. Will the editor kindly elucidate for the benefit of his readers?

Conneaut, Ohio.

W. E. M. HACKLEMAN.

[Of course, a chord is a chord. No one could criticise a chord, any chord. But to revel in one chord, to translate other simple chords into that one musical form, and to be returning to it again and again and again, is artistically unimaginative and cheap, and it is this that makes so much of the male quartette music pall on the ears of listeners, like Mr. Hackleman, who are accustomed to good music.—THE EDITOR.]

\* October 9, "Paul at Ephesus." Acts 19: 8-20.

# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Patriarch of Moscow Appeals for Aid

As the famine grows worse in Russia, the appeals from that unhappy land become more desperate. Bishop William T. Manning of New York recently received from Patriarch Tikhon of Moscow, the leading ecclesiastic of Russia, the following cablegram: "Through you I appeal to the North American Nation." There is famine in Russia. A great part of her population is doomed to a hunger death. The corn of many provinces, formerly the country's granary, is now burned by drought. The famine breeds epidemics. Most generous aid is needed immediately. All other considerations must be cast aside. The people are dying, the future is dying, because the population is deserting homes, lands, fields and farms and is fleeing eastward, crying for bread. Delay spells an unprecedented calamity. Send immediately bread and medicines. I am sending a similar appeal to the English people through the Archbishop of Canterbury. Pray may God avert his wrath."

### Presbyterians Pay Their Debts

The New York banks have now received in full the Interchurch underwritings of the Presbyterian church. In order to make payment the church has issued certificates of indebtedness which will be met out of the proceeds of the various church boards. The debt was just a trifle less than six thousand dollars. Whatever uneasiness the New York banks may have had at one time is entirely gone now for one by one the great Protestant organizations have met their obligations. Thus the financial credit of the churches has remained intact through a difficult period.

### Congregationalists Give Up to Baptists

As an evidence of the new day that has dawned in home missions one may cite the recent action of the home mission board of the Congregationalists in giving up their work among the Crowe Indians at Riverside, Cal. This tribe is known as being very responsive to Christian teaching, but there were only 1800 Indians, and two home mission boards competing to make them Christians. One of the Congregational workers will remain with the mission and continue his work under the direction of the Baptists.

### Y. M. C. A. Welcomes Chinese Students

The income from the Boxer indemnity fund continues to be used to send Chinese students to the United States. Recently 120 of these students were passing through Chicago on their way to the various institutions which they will attend this coming year. It is to the credit of the Chicago Y. M. C. A. that it recognized

the significance of these young people who are to be among the future leaders of China. A luncheon was arranged in their honor, and afterwards a reception in the lobby of the Y. M. C. A. hotel. It is often said that Chinese students come to this country, and are disillusioned with regard to the significance of Christianity. This may be in part because of their lack of social contacts with religious people. Of course a single luncheon cannot finish the work for these young people. They should be cordially received in the university cities.

### Protestant Union Growing in France

The churches of the evangelical sort in France are drawing together, and their delegate to the Alliance of Reformed churches at Pittsburgh said recently that they must forget denomination and remember only that they are Protestants. "Protestant Week" was observed recently, and delegates from all the Protestant churches of France gathered in the area devastated by the war. Most of the meetings were held at Lille. About eighty people were present. The war has given a new vitality to French Protestantism as the French people, after acquaintance with their Protestant allies, have decided that Protestantism is not such a bad thing after all. In some cases women are being licensed as evangelists, and this in a country where the women have no political suffrage. The note of the meeting was optimistic.

### Quakers Have Done a Wonderful Work

No religious communion in Christendom has such an honorable record for relief work in connection with the war as do the Friends. The two leading American branches, the Hicksite and the Orthodox, have cooperated in this humanitarian work and as a result the union of the two organizations may not be so far off. Since Russia has been closed to the outside world, the Friends have sent to that starving people a total of \$600,000 worth of supplies. Under the stimulus of this great service, Friends' churches in this country are taking on new life. Many people who three years ago knew nothing of the teachings of this organization have been led to inquire into its doctrine.

### Aftermath of Winona Lake Convention

Rev. R. E. Elmore, the minister who for two years past has been agitating the case of the procedure of the Disciples China missionaries in respect to so-called open membership, is not satisfied with the action of this year's convention at Winona Lake. In a signed statement he characterizes this year's action as a repudiation of the action of the St. Louis convention which demanded a conformity by the missionaries. He now

says that the missionaries in China have refused to sign on the dotted line. The vote at Winona was one of the most decisive that has been taken on a moot question in recent years, but the subject goes to the roots of Disciples tradition and customs and will no doubt be agitated for many years.

### Gipsy Smith Having Successful Campaign in Pittsburgh

Gipsy Smith is conducting a series of evangelistic meetings in Pittsburgh. His ministry is being waited upon by thousands. In his message there is sweetness and spiritual power and less of offence for the men who think of religion in modern terms than may be found in the work of many other professional evangelists. Rev. John Ray Ewers, pastor of East End church of Pittsburgh is the publicity chairman for the enterprise, with the result that the Pittsburgh papers are giving large space to the movement. A mayoralty campaign of great heat is being waged in Pittsburgh, and Gipsy Smith has publicly espoused the reform ticket.

### Federal Council Speaks on Printers' Strike

Trouble in the printing trades extends throughout the country. In many cities the trade has been effectively divorced from the union movement. The Social Service Commission of the Federal Council calls attention to the demands of the Employing Printers of America that the men working in their employ tear up their union cards in return for the favor of employment. This is called the "American Plan." Thus the attitude of the printers is shown by the Federal Council to be not "open shop," but in reality closed shop, shops being closed against men belonging to the printers' unions.

### Catholic Church to Give More Attention to Music

The Roman Catholic church in this country will in the future give larger attention to church music. Archbishop Hanna of San Francisco has recently sent a priest to study for three years in Europe. When he comes back he will be charged with the task of improving the music in all the churches in the diocese. The Catholics favor the use of boys' choirs, and already in a number of cities there are well-known musical organizations of this character.

### Visiting Scotch Minister Very Popular Here

Dr. John Hutton of Glasgow is in America in attendance upon the Alliance of Reformed Churches holding the Presbyterian System. While here he has been kept busy speaking on special occasions. The Presbyterian Seminary of Pittsburgh opened its autumn sessions with an address by the well-known Scot-



tish minister, and he has spoken both in New York and Philadelphia. Of large build and genial personality, he has the freedom and fire in his preaching that is usually associated with the style of the American pulpit, and his subject matter is thought through in that thorough-going way so characteristic of the Scottish theological mind.

#### Billy Sunday Wants Fatty Arbuckle Released

Without waiting for any trial, Billy Sunday, the popular evangelist, has come to the conclusion that the movie comedian, "Fatty" Arbuckle, ought to be released since he "has been punished enough." This is quite contrary to the editorial opinion found in most of the journals of the country where one may find the editors saying that it is just such sentimental handling of criminal cases which has brought American justice to the low repute in which it is to be found today. The papers suggest that preachers who deal with these cases should avoid putting their emotions ahead of investigation of the facts.

#### Pastor Emeritus Wants to Quit

Dr. John Roach Straton has been visiting many unpleasant places in New York, and telling what he saw. This has aroused a great deal of protest in the membership. Dr. Robert McArthur is pastor emeritus in Calvary Baptist church where Dr. Straton preaches and Dr. McArthur has requested that his name be removed from the church calendar as pastor emeritus, as he does not endorse Dr. Straton's course. Dr. Straton attended the Dempsey-Carpentier mill in order to denounce it afterwards, and Dr. McArthur regarded this as being too sensational for the Christian pulpit.

#### Generous Gift to a Missionary Family

Few in this country realize the hardships that have been imposed upon missionaries by the changing economic conditions in the orient. While Germany and France suffer because of our exchange rate, our missionaries suffer because of the rate prevailing between this country and oriental countries. Rev. W. H. Erskine and family are leaving this autumn to return to Japan following a furlough. They have been supported by Central Christian church, of Youngstown, O. This church made up a purse of a thousand dollars which was presented to the missionaries at a farewell reception tendered them recently. This act greatly cheered the missionaries and they went forward with much joy. There are six children in the Erskine family. Rev. W. S. Lockhart has recently become pastor of Central church.

#### College of Missions Inducts Dr. Brown Into Chair

On September 23 Dr. George William Brown was formally inducted into the chair of classical Indology at the College of Missions in Indianapolis. Dr.

Brown brings to his new position a rich experience and a thorough training. He served seven years as a missionary in India, gaining there a first hand knowledge of the people and of the work of Christian missions. In an academic way

he has also been trained completely. After taking a master's degree in Hiram College in 1898 he was for a time a teacher in the public schools. Later he studied at Johns Hopkins University for the doctor's degree, being a fellow in San-

## Presbyterianism Seeks Union With Itself

PAN-PRESBYTERIANISM — that is, Presbyterianism of all sorts of histories, traditions, and present abodes, subdivided into 175 denominations scattered throughout the world—held its eleventh World Conference in Pittsburgh, Sept. 16-23. The official title of the gathering was The Council of the Alliance of the Reformed Churches Holding the Presbyterian System Throughout the World. Its first session was held in 1875, and its last meeting previous to the Pittsburgh gathering was held eight years ago. The purpose of the organization is to bring into closer unity of mind and fellowship the separated groups of those who are the spiritual children of John Calvin. At Pittsburgh twenty different countries were represented by 350 delegates, giving the gathering a striking international aspect. There were delegates from both the state and the free churches of Scotland. The two Reformed churches of Holland, state and free, are connected, though as "corresponding" members of the Alliance. From France came the Rev. Mr. Couve. The Waldensians of Italy, a group with a most romantic history, sent the dignified Signor Tron, who makes his home at Torre Pelice. Rev. A. Keller of Zurich, Switzerland, represented the oldest ecclesiastical tradition of them all, for had not John Knox lived in Geneva? The new countries of central Europe were represented, Prof. A. De Boer, of Budapest, bearing on his lips a thrilling story of the manner in which a nation forsook an ancient religion of authority in a day. The Scotch delegation towered like intellectual giants in the company.

#### FIRST MEETING SINCE WAR

The sessions in Pittsburgh were held in the fine old First Presbyterian church. Its gothic architecture and solid stone walls unadorned by the decorator were a fitting setting for a gathering of the heirs of the stern traditions of one of the most heroic churches in all the world. The solidity of conviction and the depth of piety of this group of Christians found a symbol in the beautiful building.

It was the first meeting of the Alliance since the war. Problems have emerged which give to all sensitive Christian leaders the feeling that we live in a strange new world. Presbyterianism must face famine and national jealousies. The cry for church union and the demands of a politically emancipated womanhood made a program whose dominant note was modernity. If Presbyterians seem to be more divided than any other family of denominations, they seem to be more keenly aware of the evils of disunion. Scotland for a hun-

dred years has been engaged in the task of unifying its divided church, and one after another successful union has been achieved. The impending union of established kirk and United Free church will almost finish the task in that country.

The alliance came up to Pittsburgh this year feeling that the problem of the continental churches of Europe was the leading one. It seemed at one time that there would be no representatives from the continental churches, but the beneficence of some Pittsburgh laymen made it possible to secure representation from nearly every Presbyterian and Reformed organization in Europe.

The story and appeal from these churches was uniform. The war has dynamited the religious prejudices of Europe. It has broken down the powers which most repressed religious liberty. There are open doors of opportunity everywhere. The delegate from Czechoslovakia told of thousands enrolling themselves as Protestants without ever seeing a Protestant minister. This has resulted from a fresh and unbiased study of the history of their people.

#### ECONOMIC CONDITIONS IN EUROPE

While the opportunities are so great for a rapid development of the reformed faith in Europe, the economic conditions have so impoverished the ministers that they can scarcely do their work. A half year's salary scarcely suffices to buy a suit of clothes. There is no money for the erection of church buildings that are needed in many sections. There was some veiled resentment of the Methodist invasion of Europe, but there can be no doubt that the Methodists have stirred up the Presbyterians to undertake a vast enterprise in Protestant rebuilding in continental Europe.

The discussion of the various Christian unity proposals was so cautious, not to say suspicious, in its tone that the British delegates felt called upon to administer a sharp rebuke to the speakers. Dr. David J. Burrell of New York was the only out-and-out defender of the present order of things ecclesiastically. He called Christian union talk "baying at the moon," and demanded practicality. He asserted that most of the enthusiasm for Christian union was to be found among high churchmen and heretics. His address was an elaborate attempt to show that God had made nature with both unity and diversity and therefore denominational Christianity is according to the divine order.

Dr. Carnegie Simpson of Cambridge University, England, went into an elaborate examination of the Lambeth pro-

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skrit while there. During the past four years he has been a teacher at Transylvania University, giving instruction in Hebrew and Old Testament literature. Dr. Brown is one of the recognized scholars of his field. He has served as chairman of the literature committee of the Mid-India Council, and is the editor-in-chief of a Hindi Bible Dictionary. He has left to himself an imperishable monument in a revision of the Old Testament in Hindi. At the College of Missions he will instruct in Sanskrit and Pali, the two classical languages of India. He will lecture upon the religions and philosophies of India. Thus the young people that go to the field after a course at the College of Missions will be equipped to save many years of valuable time in the service of their people. At the formal service of induction, Dr. Brown made an address on "The Psychological Obstacle to the Conversion of India."

#### Canadians Push Movement for Family Worship

The Presbyterians of Canada feel that the future of religion lies with the family. Two books are being circulated free in the homes of their country. These are "A Cycle of Prayer" and "Morning and Evening." Through the use of these prayer manuals many homes which hardly knew how to conduct family prayers now engage in devotions daily. Many families this side of the line have been writing for these manuals lately, showing the interest in the movement here.

#### Making a Ritualistic Church Popular

Unique among the Episcopal churches of New York is St. Mark's-in-the-Bowery. In a down town location, it was for a long time a hopeless problem for its rectors. In recent years it has com-

bined two ideas into what it now describes as liberal catholicity. While the ritual has been made more elaborate, the church has established a platform on which dissent may freely speak. The result is that once more the historic church has come to be crowded with worshippers. It is sought out particularly by those with advanced social views.

#### Gives Space to Meeting of Church Leaders

The visit of the Archbishop of Canterbury to the General Assemblies of the two leading Presbyterian bodies of Scotland has been interpreted by Episcopal writers as a great act of condescension. In the Constructive Quarterly of September this incident is described in detail. The archbishop was invited to speak in St. Giles, the leading Scottish church,

### PRESBYTERIANISM SEEKS UNION WITH ITSELF

(Continued from page 23)

posals. He paid generous tribute to the spirit in which these proposals had been made. He found in them, however, a defect which in his judgment made them impractical. He asserted that Presbyterians believed that the church creates the ministry, while the Episcopalians believe that the ministry creates the church. He finds the Episcopalians unique in this emphasis for neither the Orthodox church nor the Roman Catholic church makes the ministry primary. The Congregational attitude toward the ministry was declared to be too casual. Between Episcopal prelacy and Congregational laxity he found a middle ground attitude in the Presbyterian system. He demanded as the first step toward reunion a recognition of each other's ministry by Episcopalians and Presbyterians.

#### THE LAMBETH PROPOSALS

The alliance is divided into the western section and the eastern section, with the Atlantic ocean as the dividing line. Each one of the two sections brought in a report on the Lambeth proposals with the suggestion that the section report be made the report of the alliance. The western report emphasized the errors of the Lambeth document, while the eastern report laid its stress upon keeping open the doors of conference. The two reports went to a special committee of twelve for harmonization.

An important suggestion was made in the progress of the debate. After a number of speakers had dealt sharply with the Episcopalian theory of the ministry, one speaker told the story of the Lambeth Conference. After the bishops had spent much time in sharp debate, all discussion was stopped for an hour while they waited in silence for the voice of the Holy Spirit. After this silence a much broader spirit prevailed, and the most generous document ever produced by these bishops came into being. The Presbyterian speaker urged that the alliance should also wait upon the voice of the Holy Spirit.

The woman question is irrepressible among Presbyterians as among all the other Christian bodies. Dr. Clarence E. McCartney spoke on "The Place of Woman in the Church," and his address was followed by discussion. Dr. McCartney favored the election of women not only as deaconesses but also as deacons who would sit in the sessions of the local churches. He charged, however, that the ordination of women to the ministry would bring in a flood of heresies. "From Eve to Mrs. Eddy every religious fad has found among women its supporters and disseminators," he said. Presenting statistics for the denominations that permit women to be ordained, Disciples, Congregationalists, Friends, Universalists, Unitarians and others, he showed that after many years of this practice the number of women ministers did not materially increase. Brushing aside the biblical argument against women preachers with scant courtesy, he argued on the grounds of expediency against the ordination of women. He urged that such ordination would delay the cause of Christian union, shutting the door in the face of the Episcopalians and Roman Catholics.

#### SHALL WOMEN PREACH?

The dignified presbyters waxed merry at the expense of the speaker, for Dr. McCartney is a bachelor. The representatives of the various continental churches of Europe marveled that in a country where women have suffrage they should be denied ordination, whereas in central Europe where women have no suffrage they are already recognized in many countries as full ministers. A speaker from the Presbyterian church of England recited the action of his church in admitting women to the eldership, and in declaring that there was no objection in principle to ordaining women. He made a textual examination of two texts often quoted against women speaking in the churches, and showed that both these texts had very poor critical support, whereas another text in which Paul recognized that women actually were speaking in the churches had the best of support.

Presbyterians have the theological bent, and of course there was an address honoring the memory of John Calvin. This was delivered by Rev. William Crowe of St. Louis. The most important of the theological discussions related to the doctrine of holy scriptures. Dr. J. H. Snowden of Pittsburgh delivered an address on "The Written Word," which was very creditable to American theology. Making a study of the psychology of human speech, he showed that no word meant exactly the same to any two men, though there is of course enough agreement to make conversation possible, but every word has its overtone, like a musical instrument. The failure to recognize the inevitable variation in the interpretation of any written word has brought about the division of Presbyterianism.

#### FRATERNAL GREETINGS

Sessions were given over to the consideration of the home mission problem, and to foreign missions. Greetings from other communions were brought by Bishop Francis J. McConnell, Methodist; Rev. Carter Helm Jones, Baptist; Dr. John Edgar Park, Congregationalist, and Bishop Brent of the Protestant Episcopal church. Dr. Charles S. Macfarland of the Federal Council spoke.

Among these spiritual leaders of forty million Calvinistic Christians, one finds a fine combination of intellectualism and piety. A characteristic fault of the whole Presbyterian movement has been a tendency toward division. This is being corrected in modern times by the cultivation of a quite contrary spirit, until one might almost venture to say that Presbyterianism leads the world in its zeal for the principle of Christian unity. In the lay membership of these churches are immense wealth and social prestige. While the alliance since its formation in 1875 has succeeded thus far in doing hardly more than opening up channels of communication, it may yet prove to be the bridge across which the divided provincial groups of Presbyterianism may meet one another in a fellowship both fraternal and catholic.

but made no reply to this gracious invitation. Intercommunion and interchange of pulpits are still delicate subjects, according to his way of thinking. Nevertheless the incident has lessened by a great deal the strain which has long existed between the Scottish and the English churches.

#### Rescue Missions Coming Back Into Their Own Again

The rescue missions in the various cities almost went out of business during the war. The coming of prohibition and abundant employment solved temporarily many of the problems of the "down-and-out" class. These missions are reviving again under the abnormal economic conditions now prevailing. In Chicago, Pacific Garden mission continues its work with an ever-increasing audience. The celebrated Bowery mission of New York is swamped with appeals for help. The last week in August the mission gave meals to 1,715 men, an increase of over 200 per cent over the same period last year. The mission will re-establish the midnight bread line if it can find the funds to do so.

#### Day Set Apart as Disarmament Sunday

The International Conference on the Limitation of Armaments will begin its work early in November, and Sunday, November 6, has been set apart as a day of prayer in the churches by action

of the Federal Council. So important does the Disarmament Congress seem in the eyes of the Federal Council officers that they have gotten out a Disarmament number of the Federal Council Bulletin. In this bulletin one finds these impressive words: "These weeks before the convening of the conference call the churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-rooted moral disorder. Armaments and war spring from national policies that are under the control of fears, suspicion, greed, arrogance—in a word, from sin. And sin it is the church's mission to destroy." Already many denominational organizations have arranged to reinforce the appeal of the Federal Council, and it is believed that the church will unite on this special day with a universality of action seldom found in church activities in this country.

#### Theology a Hot Subject on the Coast

If anyone thinks that theology is a dead subject, he should visit the Pacific coast. It is said that men in this section do nothing but meet and discuss the new heresies. Recently those who love to call themselves "safe and sound" called a gathering which was named the "Pacific Coast Theological Conference." The sessions were held in First Congregational church of Tacoma. The old

themes of the incarnation, the atonement, and the resurrection were given treatment. Nearly all the denominations of the great northwest were represented. One speaker spoke to the theme: "The Antidote for the Pessimism of Experience."

#### Southern Baptists Get New Seminary Campus

The Southern Baptist Theological Seminary, the leading institution of its kind in the south, has been operating in a downtown district of Louisville. The seminary will be moved soon to Crescent Hill, a tract of more than thirty acres in a Louisville suburb. The new buildings that will be erected will cost two million in addition to the proceeds of the sale of the old buildings. Half of the two million dollars is provided out of the big drive which the southern Baptists completed not long since, and in which they secured ninety million dollars.

#### Something About the New Disciples President

The recently elected president of the International Convention of the Disciples of Christ, Rev. Stephen E. Fisher, of Champaign, Ill., has lived a modest but intensely active sort of life in that city for nearly twenty years. His election to the highest honorary office in the gift of his brethren comes as a recognition of the work he has done through the years. After graduating at Eureka college in 1900, he became pastor of the

## Ten Thousand Miles of Smiles

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church at Gibson City, Ill. Later he became pastor of University Place church, of Champaign, Ill., which is directly across from the state university campus. He has been so popular with the students that the auditorium of his church had to be doubled in size a few years ago. So beloved is he by his congregation that he has had the unusual honor of being elected pastor for life by his church. By this means the church hoped to forestall the theft of their pastor.

#### Bolshevists Opposed to Free Speech

The bolshevist element on the west side of Chicago continues to show its zeal for free speech by trying to break up Christian gatherings assembled peaceably on the streets to discuss religion rather than economics. The West Madison Street mission of the Protestant Episcopal church was recently attacked. So violent were the disturbers that a decision was made by the mission to invoke police protection. Since then no further interruptions of the work have occurred. This mission in a month has furnished 1,584 meals, 316 lodgings and twelve men have been clothed. During the month 10,952 tracts have been given out.

#### Hindu Holy Man Goes to Trinidad

The converted Hindu holy man, Sadhu Sundar Singh, who during the past year made a profound impression in England, is going to Trinidad for a ministry there. The people of Trinidad are about one-third Hindus, and it is thought that a man of their own people talking Christianity in terms intelligible to the orient will be able to do a great deal of good. The Sadhu continues a ministry such as he exercised in his former religion, which includes a life of poverty and preaching.

#### Army Officers Must Observe Sunday

Since the appointment of a new order of army chaplains, there is evidence of improvement in the spiritual conditions in the army. Recently the following order was given by the Secretary of War and signed by General Pershing, chief of staff: "The sentiment of the nation concerning Sabbath observance should be respected, and no marches, except in cases of necessity, be made on Sunday. Opportunity should be provided for religious services, conducted by the chaplain or through community cooperation, and dignified publicity of such services should be made." This order follows some of the oldest traditions of the American army, General Washington having ordered his officers in 1778 to provide opportunity for the men to worship on Sunday.

#### Hostility Changed to Friendliness

The "rummies" are not very grateful to the W. C. T. U. on account of the loss of their booze and they are inclined to lay at the door of this organization a good deal of the responsibility for the

eighteenth amendment. This hostility manifests itself from time to time in adverse newspaper criticism. The national convention of the organization was held in San Francisco recently, and to many of the leaders the reception seemed just a little chilly at first. This coldness turned quickly to good western hospital-

ity as soon as the program of the convention got under headway. It was realized that the women of the W. C. T. U. are not fanatics, but educated and cultured women wanting only the best things for the nation. The big note sounded in the convention was law enforcement.

## World Methodist Gathering in London

BY reason of its magnitude, its mingling of races, the strong personality of many of the delegates and their vigorous utterances, the Ecumenical Conference of Wesleyans is making a marked impression upon London, which is not easily moved by religious assemblies. The remarkable messages sent to the conference by representative people, including the highest personages in the land, indicate the great importance attached to it and all that it stands for. His majesty the King's cordial welcome to the delegates breathed the hope that their efforts would "promote the advancement of a deep religious spirit in the daily life of the peoples of the world, and further the movement towards a closer intercommunion of the Christian churches." The prime minister in his greeting said the conference represents the most remarkable religious movement of the last two centuries: "The English-speaking races owe a special debt of reverent gratitude to John Wesley, the greatest spiritual leader and religious organizer they ever produced." The Archbishop of Canterbury expressed his deep interest in the conference and his high appreciation of the welcome the Lambeth Appeal had received from Wesleyans. Regretting that absence from his diocese would prevent his personally welcoming the conference, the Bishop of London hoped "the Wesleyan church and the church of England will be the first to set the example of reunity, and so bring about the realization of the great reunited church of Christ upon which all our hearts are set." Dr. Clifford, who was made a fraternal delegate of the conference, remarked of the Methodist church: "Its

mission is universal, its adventurousness admirable, and its self-sacrifice an exceeding great and precious promise." Leaders of other denominations also sent friendly messages. Viscountess Astor, M. P., wished she could be present at the conference—"but I am not a Methodist nor a missionary, nor even a person of much standing. The reason I should like to be with you is this: Each year I realize more that the world's problems can only be solved in the Christ way. So you who are striving to go in that way would help me along the road. We who believe this have a great and joyous mission. . . I wish somehow that we who profess to be Christians could just be a little more loving." The response of the conference to the king's message included the remark that "the Methodist church unites in an especial degree the great American republic and Great Britain," and the address to the President of the United States recalled Mr. Harding's declaration in his inaugural address that "America is ready to encourage, eager to initiate, anxious to participate in any seemly program likely to lessen the probability of war, and promote that brotherhood of mankind which must be God's highest conception of human relationship."

ALBERT DAWSON.

London, Sept. 13, 1921.

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## GOOD FICTION

**The Master of Man.** By Hall Caine. This writer has taken for his new novel a subject which has had a great fascination for some of the foremost novelists—Tolstoy (Resurrection), Stevenson (Weir of Hermiston), Hawthorne (The Scarlet Letter), Scott (The Heart of Midlothian), and others. It is a story of sin and its consequences but above all "The Master of Man" is a heart romance that grips the imagination and stirs the emotions. (\$1.75.)

**Alice Adams.** By Booth Tarkington. Author of "The Flirt." This study of an American family in vain pursuit of social and financial success is considered by many Tarkington's best works. Alice Adams, daughter of the family, is, of course, the chief center of interest. (\$1.75.)

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# Looking Toward The Disarmament Congress

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

**The Next War.** By Will Irwin. By no means a war book; rather one which points out the course leading to world peace. A book, which by its general tone and by the wealth of facts and statistics that it presents, leads to comment and discussion. (\$1.50.)

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**The Untried Door.** By Richard Roberts. The author, who is pastor of the Church of the Pilgrims, Brooklyn, holds that the world has run into a blind alley, while all the time the "untried door"—Jesus' teaching—offers a way out. He maintains that Jesus' teachings are practicable today. (\$1.50.)

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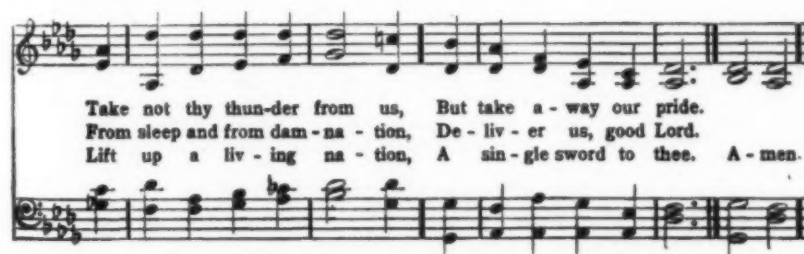
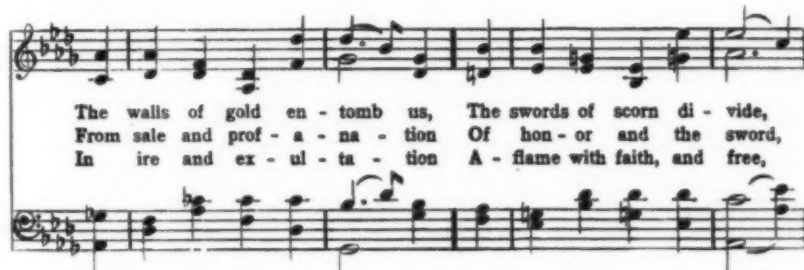
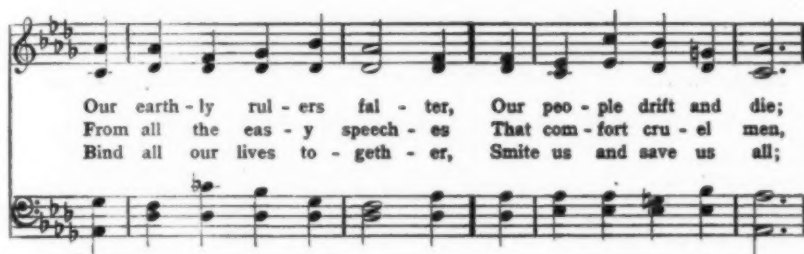
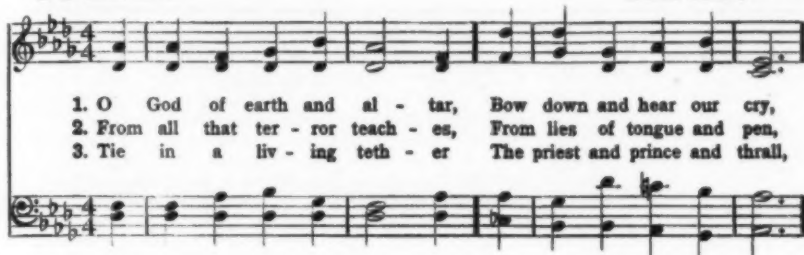
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 Ambassadors of God. S. Parkes Cadman. \$2.50.  
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 Our Bible. Herbert L. Willett. \$1.50.  
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 Moffatt's New Testament. \$1.50. (Pocket ed., \$1.75.)  
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 The Science of Power. Benjamin Kidd. \$2.50.  
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